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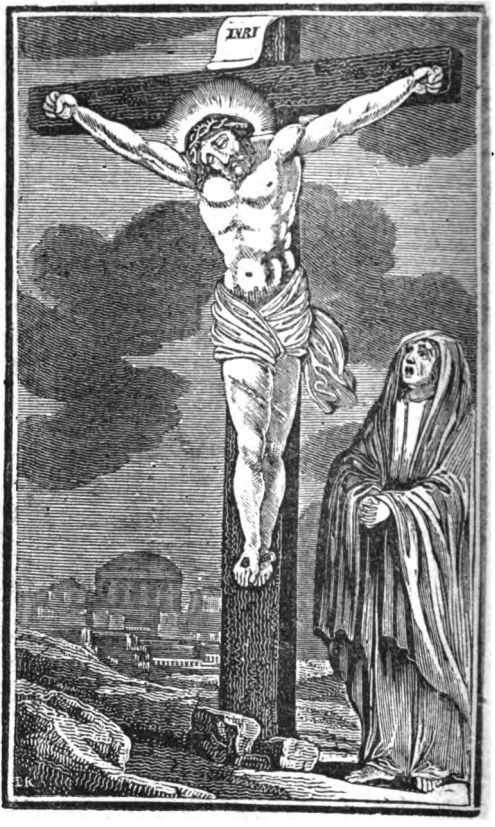

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THE

POOR MAN'S

MANUAL OF DEVOTIONS;

OR, THE

DEVOUT CHRISTIAN'S

DAILY COMPANION:

CONTAINING

Morning and Evening Prayers; Devotion for Sundays and Holydays; the Thirty Days' Prayer; Prayers at Mass; Prayers before and after Confession and Communion; the Seven Penitential Psalms; the Psalter, Rosary, and Litanies of Jesus; the Rosary and Litanies of the blessed Virgin; Prayers of St. Bridget; Prayers and Litanies for the Sick; Prayers and Litanies for the Dead; with several others of the most approved Devotions.

To which are added,

THE

VESPERS IN LATIN AND ENGLISH.

PERMISSU SUPERIORUM.

BELFAST:

STEREOTYPED BY SIMMS AND M'INTYRE,

1833.

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MOVEABLE HOLIDAYS.

EASTER-DAY, with the Monday following.
Ascension of our Lord.
Whit-Sunday, with the Monday next following.
Corpus-Christi Day.

MOVEABLE FASTING DAYS.

All the week-days of Lent, beginning at *Ash-Wednesday.*
The *Wednesdays* and *Fridays* in *Advent.*
Ember Days, four times a year.—*viz.*

Wednesdays, Fridays, and *Saturdays.*

1. Next after the first Sunday in *Lent.*
2. In *Whitsun-week.*
3. Next after the fourteenth of *September.*
4. Next after the third Sunday of *Advent.*

DAYS OF ABSTINENCE FROM FLESH-MEAT.

All *Fridays* and *Saturdays*, except those in *Lent*, and those on which *Eves* or *Ember Days* fall.
All *Sundays* in *Lent.*
The three *Rogation days*:—viz. *Monday, Tuesday*, and *Wednesday*, before *Ascension-day.*
St. *Mark's* Day, unless it falls in *Easter week.*

Vigils with *Fasts* of *Obligation* annexed to them.

1. The *Vigil* of St. *John* Baptist, *June* 23.
2. The *Vigil* of SS. *Peter* and *Paul, June* 28.
3. The *Vigil* of the *Assumption, August* 14.
4. The *Vigil* of *All-Saints, October* 31.
5. The *Vigil* of the *Nativity* of our Lord, *December* 24.

The solemnizing of *Marriage* is forbidden from the first *Sunday* in *Advent*, until after the *Twelfth Day*; and from the beginning of *Lent*, until *Low-Sunday*: And at all other times it may be solemnized.

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JAN. hath XXXI Days.		FEB. hath XXVIII. Days	
1	CIRCUM. of our L.	1	*Bridget Virgin.*
2	Octave of S. Stephen.		D. of *K.* St. *Bridget.*
	D. of *L.S. Mun.* B. C.	2	Purification B. V. M.
3	Oct. S. J. Apost. & E.	3	Ignatius B. and M.
4	Oct. H. Innocents.	4	Andrew Corsini B. C.
5	Vigil of the Epiph.	5	Agatha V. and M.
6	EPIPH. of our L.	6	Dorothy V. and M.
7	Octave of the Epiph.		D of *A.* St. M. B. & C.
8	Of the Octave.	7	†Romuald Abbot.
	D. of *C.S.* AL. B. C.	8	†John of Matha C.
9	Of the Octave.	9	Apollonia V. and M.
10	Of the Octave.	10	Scholastica Virgin.
11	Of the Octave.	11	
12	Of the Octave.	12	
13	Octave of the Epiph.	13	
14	Hilary B. and C.	14	Valentine Priest & M.
15	Paul first Hermit C.	15	Faustin and Jovita M.
16	*Fursey Abbot.*	16	
17	† Antony Abbot.	17	*Fintan, Confessor.*
18	Chair of St. *Pet. Rome*	18	Simeon B. and M.
19	Canute K. and M.	19	
20	Fabian & Sebastian M.	20	
21	Agnes V. and M.	21	
22	Vincent and Anasta M.	22	Chair of S. Pet. Anti.
23	Raymond of P. C.	23	
24	Timothy B. and M.	24	Matthias, Ap.
25	Convers. of S. Paul Ap.	25	*On Leap Years* February *has* 29 *Days: The*
26	Polycarp B. and M.	26	
27	J. Chrysostom, B. C.	27	*Feast of* St. Matthias
28	Marcellus, Pope & M.	28	*is kept on the 25th; and the Dominical Letter which was in* January, *is changed to the foregoing: As if the Letter was D, it is changed to C.*
29	†Fran. de Sales, B. C.		
30	Martina, V. & M.		
31	†Peter Nolasco, C.		
	D. of *F.* S. E. B. & C.		
	2d. Sun. aft. Ep. The holy Name Jesus.		

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MAR. hath XXXI Days.		APRIL hath XXX. Day	
1		1	
2		2	Fran. of Paula C.
3		3	
4	Casimir Confessor.	4	Isidore B. and C.
5	D of *Oss.* St. K. B. C.	5	Vincent Ferrerius, C.
6		6	*Celestine, Pope and C.*
7	Tho. of Aquin. C. D.	7	*Celsus B. and C.*
8	*Catald. B. and C.*	8	
9	Frances Widow.	9	
10	Forty Martyrs.	10	
11	† John of God, Conf.	11	Leo Pope and C.
12	Greg. Pope C. and D.	12	
13		13	Hermegild Martyr.
14		14	Tibur. Val. Max. M.
15		15	
16		16	
17	PATRICK, B. and C.	17	Anicetus Pope and M.
18	*Frigidian, B. and C.*	18	D. of *L.* S. LAS. B. C.
19	Joseph, Spo. B. V. M.	19	
20	*Cuthbert B. and C.*	20	
	SPRING Q. beg.	21	Anselm. B. and C.
21	† Benedict, Abbot.	22	Sot. & Caius Popes M.
22		23	George Martyr.
23		24	
24		25	Mark Evangelist.
25	ANNUN. of B. V. M.	26	Clet. & Mar. Popes M.
26		27	* D. *El.* S. As. B. & C.
27	*Rupert. B. and C.*	28	Vitalis Martyr.
28		29	Peter Martyr.
29		30	Catharine of Siena V.
30			
31	*On* Friday *in* Passion Week, The seven *Griefs of the* Blessed Virgin *Mary.*		*N. B.* 3d *Sunday* after *Easter* is the Feast of the *Protection* of St. JOSEPH.

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MAY hath XXXI. Days.	
1	Philip and Jacob, Ap.
2	Athanasius B. C.
3	Finding of the H. C.
	D. *K.S.* CON. B. C.
4	Monica Widow.
5	Pius Pope and Conf.
6	John bef. Latin-gate.
7	Stanislaus B. M.
8	Apparition of S. Mich.
9	Greg. Nazianzen B. C.
10	*Congall Abbot.*
11	Antonin B. C.
12	Ner. Achil. & Dom. V.
13	and Pancratius M.
14	Boniface Martyr.
	D. *Lif.* St. CAB. B. C.
15	*Dympna. Virg. and M.*
16	Ubald. B. C.
	D. *Ard. Clon.* St. BR.
17	*Trans. holy Rel. SS. Pat. Br. & C.* an. 1186
18	Venantius Martyr.
19	†Peter Celestin P. & C.
20	Bernardin Sienna C.
21	
22	
23	
24	D. *Clog.* S. M. B. C.
25	Greg. Pope and C.
26	† Philip Nerius, C.
27	Mary Magdalen of
28	Pazzi, V.
29	
30	Felix, Pope and M.
31	Petronilla, Virg.

JUNE hath XXX. Days.	
1	
2	Marcel Pet. Era. M.
3	D. of *Glen.* St. KE. A.
4	
5	
6	Norbert, B. and C.
7	*D. D.* St. COL. B. C.
8	
9	*Columb. Abbot.*
	D. of Der. St. Col.
10	Margaret Q. of Scot.
11	Barnaby Apostle.
12	John a Facundo, C.
13	Antony of Padua, C.
14	†Basil the Great, B. C.
15	Vitus, Modestus and
16	[Crescentia, M.
17	
18	Marcus and Marcel. M.
19	Juliana a Falconeri, V.
20	Silverius, Pope and M.
21	SUM. Q. begins.
22	Paulinus, B. and C.
23	*Fast.*
24	NAT. of St. J. BAP.
25	Octave of Nat. S. J.
26	John and Paul, M.
27	Of the Octave.
28	Leo P. and C. *Fast.*
29	PET. and PAUL, AP.
30	Commem. of St. Paul,
	Apostle.

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JULY hath XXXI. Days.	
1	Octave of St. John.
2	Visitation of B. V. M.
3	*Rumold, B. & M.* fixed by a special decree.
4	Of the Octave.
5	Of the Octave.
6	Octave of the A. Peter
7	and Paul.
8	*Kilian, B. & M.*
9	Eliz. Q. Portugal, W.
10	Seven Brethren, M.
11	Pius, Pope and M.
12	† John Gaulbert, Ab.
13	Anacletus, Pope & M.
14	Bonaventure, B. & D.
15	Hen. Emper. and Co.
16	Feast of the B. V. M.
17	Alexius, Confessor.
18	Symp. with 7 Sons M.
19	† Vincent a Paulo, C.
20	Margaret, V. and M.
21	Praxedes, Virgin.
22	Mary Magdalen.
23	Apollinaris, B. & M.
24	
25	James, Ap.
26	Anne, M. of Bl. Lady.
27	Pantaleon, M.
28	Naz. Cel. and Vic. P. M. and Innoc. P. & C.
29	Martha, Virgin.
30	Abdon and Sennen.
31	† Ignatius, Confessor.

AUG. hath XXXI. Days.	
1	Peter's Chains.
2	Stephen, Pope and M.
3	St. Stephen, first M,
4	† Dominick, Conf.
5	Dedication B. V. M.
6	Transfig. of our L.
7	† Cajetan, Confessor.
8	Cyr. Lar. Smar. M.
9	
10	Laurence, M.
11	Octave of St. Laur.
12	† Clare, Virgin.
	D. of *K.* St. M. B. C.
13	Octave of St. Laur.
14	*Fast.*
	D. of *R. & Kil.* S. F.
15	ASSUMP. of B. V. M.
	S. Joach. Fa. of L.
16	Hyacinth, Confessor.
17	Octave of St. Laur.
18	Octave of the Assum.
19	Of the Octave.
20	† Bernard, Abbot.
21	Of the Octave.
22	Oct. of the Ass. of B. L.
23	† Phil. Benitius, C.
	D. of *Der.* S. E. B. C.
24	Bartholomew, Ap.
25	Lewis, King and C.
26	Zephyrin, Pope and M.
27	
28	† Augustin, B. and D.
29	Beheading of St. J. B.
30	*Fiacre, Confessor.*
31	Raym. Nonnatus, C.

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PT. hath XXX. Days.	OCT. hath XXXI. Days.	
Rose of Lima, Virgin.	1	Remigius, B. and C.
Stephen, King and C.	2	Angels Guardians.
D. of *Con.* S B. M C.	3	
	4	†Francis, Confessor.
Lau. Justinian, B. C.	5	Placidius & Comp. M.
	6	†Bruinio, Confessor.
	7	Mark Pope and C.
Nat. of the B. V. M.	8	Bridget, Widow.
Octave of the Nati.	9	Denis, R. and Eleu. M.
Nich. of Tolentin, C.	10	Fran. of Borgia, C.
Of the Octave.	11	*Kenny Abbot.*
Of the Octave.		D. *Kil.* St. E.
D. of *Emly*, St. ABC.	12	
Of the Octave.	13	Edw King and Conf.
Exalt. H. Cross.	14	Callistus, Pope and M.
Oct of the Nat. BVM.	15	†Teresa, Virgin.
Cor and Cyprian, B. M,	16	*Gallus, Abbot.*
The Stigmas of St. F.	17	Hedwidge, Widow.
T. of Villa Nova, B. C.	18	*Luke, Evangelist.*
Janu. B. and his Co.	19	†Peter of *Alcantara*, C.
Eustatius and Co. M.	20	
Mat. Ap. and Evan.	21	Hilarian, Abbot.
Mau. and his Com. M.	22	*Donatus, B. & C.*
HARV. Q. begins.	23	
Linus, Pope and M.	24	
D. of *R. S. E.* B & D.	25	Chrysan & Daria, M.
Feast of the B. V. M.	26	Evaristus, Pope and M.
	27	D. *Wat.* S. Or. B. C.
D. of *Co. St.* F. B. C.	28	Simon and Jude, Ap.
Cyprian and Justin, M.	29	*Colman B. & C.*
Cosmas & Damian, M.		D. of Kil. St. Com.
Wenceslaus, Martyr.	30	
Ded. of St. Mich. A.	31	
Jerome, C. and D.		

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NOV. hath XXX. Days.		DEC. hath XXXI. Days.	
1	FEAST OF ALL. S.	1	
2	*Commem. of all the F.*	2	Bibiana V. and M.
3	*Malachy B & C.*	3	Francis Xavier C.
	* D. of *Ar. & Con. St Malachy* is Patron.	4	Pet. Chrysologus B. C.
4	Charles Bor. B. & C.	5	Sabbas Abbot.
5	Octave of all Saints.	6	Nicholas B. & C.
6	Of the Octave.	7	Ambrose B. and C.
7	Of the Octave.	8	Conc. of the B. V. M.
8	Octave of all Saints.	9	Of the Octave Con.
9	Dedication of our S. C.	10	Of the Octave.
10	And. Avellinus Conf.	11	Damascus Pope C.
11	Martin B. and C.	12	Of the Octave.
12	*Livin. B. and M.*	13	Lucy V. and M.
13	Didacus Confessor.	14	Of the Octave.
14	*Laurence B. and C.*	15	Octave of the Con.
	* D. of *Dub. S. L. B. C.*	16	Eusebius B. and M.
15	Gertrude Virgin.	17	
16	Martin Pope and M.	18	* D. of *Kil.* S. F. B. C.
17	Greg. Thau. B. C.	19	
18	Ded. SS. P. & P. C.	20	
19	Elizabeth Widow.	21	Thomas, Apostle. WINT. Q. begins.
20	† Felix Valois C.	22	
21	Presentationof B. V. M.	23	
22	Cecily, V. and M.	24	*Fast.*
23	Clement Pope and M.	25	NAT. of our L. J. C.
24	*Columban Abbot.*	26	Stephen, Proto-mart.
	* D. of C. S. C. B. C.	27	John Ap. and Evan.
25	Catherine V. & M.	28	Holy Innocents.
26	† John of the Cross C.	29	Tho. of Canter B. & M.
27	N. B. Wed. *and*	30	Octave of the Nat.
28	Fri. *in each Week of*	31	Silvester Pope and Confessor.
29	Adv. are *Fasts.*		
30	Andrew, Ap.		

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NECESSARY RULES FOR A CHRISTIAN

YOU must often examine your thoughts, words, and actions, especially after much business, speech, &c. that you may discern and amend your faults.

Hold your peace in such things as belong not to you, or where your speech is not for the honour of God or good of your neighbour.

Often call to mind your past life, and what our Saviour suffered for you every hour of his. You must live as though you had nothing, and yet possessed all things: and remember that meat, drink, and clothes, are a Christian's riches.

Offer yourself entirely to God, and though you have nothing to requite his favours with but yourself, you will be comforted when you consider, that *he gives all that gives himself.* The Apostles left their poor boats and nets, and received for them an ample reward. The poor Widow gave only two mites, and her oblation was preferred before those of the richest persons.

He easily parts with all things, who always thinks he must die and be taken from them.

In open assemblies, use no extravagant or unusual gestures, but in all things observe a grave and modest discretion.

In all things desire and prefer that which conduceth most to the service and glory of God; as, to comfort the afflicted; to reconcile such as are at variance; visit the sick, and such as are in prison; and relieve the poor.

Never go to bed with any disquiet on your mind; but endeavour to pacify your conscience by confession, or an act of contrition, if there be occasion for it.

Every eight days confess your sins. Often make acts of contrition, and daily aspirations, or ejaculatory prayers; that so you may prevent the deceit of the devil.

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THE LORD'S PRAYER.

OUR Father, who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them who trespass against us. And lead us not into temptation, but deliver us from evil. *Amen.*

PATER noster, qui es in cœlis sanctificetur nomen tuum; adveniat regnum tuum: fiat voluntas tua, sicut in cœlo, & in terra. Panem nostrum quotidianum da nobis hodie; & dimitte nobis debita nostra, sicut & nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem; sed libera nos a malo. *Amen.*

THE ANGELICAL SALUTATION.

HAIL, Mary, full of grace, the Lord is with thee, blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, pray for us sinners, now and at the hour of our death. *Amen.*

AVE Maria, gratiâ plena, Dominus tecum; benedicta tu in mulieribus, & benedictus fructus ventris tui, Jesus. Sancta Maria, mater Dei, ora pro nobis peccatoribus, nunc & in hora mortis nostræ. *Amen.*

THE APOSTLES' CREED.

I BELIEVE in God, the Father Almighty, Maker of heaven and earth. And in Jesus Christ, his only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he arose again from the dead; he ascended into heaven, and sitteth at the right hand of God, the Father Almighty; whence he shall come to judge the quick and the dead. I believe in the Holy Ghost, the holy Catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. *Amen.*

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THE CREED.

CREDO in Deum, Patrem omnipotentem, creatorem cœli & terræ. Et in Jesum Christum, Filium ejus unicum, Dominum nostrum; qui conceptus est de Spiritu sancto, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus, & sepultus; descendit ad inferos; tertia die resurrexit a mortuis, ascendit ad cœlus, sedit ad dextram Dei Patris omnipotentis; inde venturus est judicare vivos & mortuus. Credo in Spiritum sanctum, sanctam Ecclesiam Catholicam, Sanctorum communionem, remissionem peccatorum, carnis resurrectionem, et vitam æternam. *Amen.*

THE CHRISTIAN DOCTRINE.

THE TEN COMMANDMENTS.

I. I AM the Lord thy God, thou shalt have no other gods but me.
II. Thou shalt not take the name of God in vain.
III. Remember to keep holy the Sabbath day.
IV. Honour thy Father and thy Mother
V. Thou shalt not kill.
VI. Thou shalt not commit adultery.
VII. Thou shalt not steal.
VIII. Thou shalt not bear false witness.
IX. Thou shalt not desire thy neighbour's wife.
X. Thou shalt not desire thy neighbour's goods.

THE TWELVE FRUITS OF THE HOLY GHOST.

1. Charity.—2. Joy.—3. Peace.—4. Patience.—5. Benignity.—6. Goodness.—7. Longanimity.—8. Mildness.—9. Faith.—10. Modesty.—11. Continency.—12. Chastity.

TWO PRECEPTS OF CHARITY.

1. Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, with all thy strength, and with all thy mind.
2. And thy neighbour as thyself.

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THE SEVEN SACRAMENTS.

1. Baptism, *Matth.* xxviii. 19.—2. Confirmation, *Acts*, viii. 17.—3. Eucharist, *Matth.* xxvi. 26.—4. Penance, *John*, xx. 23.—5 Extreme Unction, *James*, v. 14.—6. Holy Orders, *Matth.* xxvi.—7. Matrimony, *Matth.* xix. 6.

THE THREE THEOLOGICAL VIRTUES.

1. Faith.—2. Hope.—3. Charity.

THE FOUR CARDINAL VIRTUES

1. Prudence.—2. Justice.—3. Fortitude.—4. Temperance.

THE SEVEN GIFTS OF THE HOLY GHOST.

1. Wisdom.—2. Understanding.—3. Counsel.—4. Fortitude.—5. Knowledge.—6. Godliness.—7. The fear of the Lord.

THE PRECEPTS OF THE CHURCH.

1. To keep certain appointed days holy; which obligation chiefly consists in hearing mass, and resting from all servile works.
2. To observe the commanded days of fasting and abstinence.
3. To pay tithes to your pastors.
4. To confess your sins at least once a year.
5. To receive the blessed sacrament at *Easter*, or thereabouts.
6. Not to marry at certain times, or within certain degrees of kindred, nor privately without witness.

THE CORPORAL WORKS OF MERCY.

To feed the hungry. To give drink to the thirsty, To clothe the naked. To visit and ransom captives. To harbour the harbourless. To visit the sick. To bury the dead.

THE SPIRITUAL WORKS OF MERCY.

To correct the sinner. To instruct the ignorant. To counsel the doubtful. To comfort the sorrowful.

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To bear wrongs patiently. To forgive all injuries. To pray for the living and the dead.

THE EIGHT BEATITUDES.

1. Blessed are the poor in spirit; for theirs is the kingdom of heaven.
2. Blessed are the meek, for they shall possess the land.
3. Blessed are they that mourn; for they shall be comforted.
4. Blessed are they that hunger and thirst after justice; for they shall be filled.
5. Blessed are the merciful; for they shall find mercy.
6. Blessed are the clean of heart; for they shall see God.
7. Blessed are the peace-makers; for they shall be called the children of God.
8. Blessed are they that suffer persecution for justice sake; for theirs is the kingdom of heaven.

OF SIN.

Sin is two-fold, original and actual: actual sin is divided into mortal and venial.

SEVEN CAPITAL SINS, COMMONLY CALLED MORTAL AND DEADLY SINS.

Pride, covetousness, lust, anger, gluttony, envy, and sloth.

CONTRARY VIRTUES.

Humility, liberality, chastity, meekness, temperance, brotherly love, diligence.

SIX SINS AGAINST THE HOLY GHOST.

1. Presumption of God's mercy. 2. Despair. 3. Impugning the known truth. 4. Envy at another's spiritual good. 5. Obstinacy in sin. 6. Final impenitence.

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THINGS NECESSARY FOR A PENITENT SINNER.

Contrition of heart. Entire confession to a priest. Capable and approved satisfaction by work. True contrition consists in a hearty displeasure at sin past, for the love of God, and a full resolution not to sin any more.

FOUR SINS CRYING TO HEAVEN FOR VENGEANCE.

1. Wilful Murder.—2. Sodomy.—3. Oppression of the poor.—4. Defrauding Labourers of their Wages.

NINE WAYS OF BEING ACCESSARY TO ANOTHER PERSON'S SIN.

1. By counsel.—2. By command.—3. By consent.—4. By provocation.—5. By praise or flattery.—6. By concealment.—7. By partaking.—8. By silence.—9. By defence of the ill done.

THREE EMINENT GOOD WORKS.

1. Alms-deeds, or works of mercy.—2. Prayer.—3. Fasting.

THREE EVANGELICAL COUNSELS.

1. Voluntary poverty.—2. Perpetual chastity.—3. Entire obedience.

THE FOUR LAST THINGS TO BE REMEMBERED.

1. Death.—2. Judgment.—3. Hell.—4. Heaven.

AN INSTRUCTION FOR THE MORNING.

1*st.* WHEN thou wakest, bless thyself with the sign of the cross, and pray to God that he would so enlighten thee with the light of his Holy Spirit, that thou be not enticed to consent to sin, and consequently seduced unto death.

2*dly.* When thou hast put on thy clothes, give not thyself to babbling or vain fancies, but lift up thy

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heart to God in silence, and prepare thyself to pray as hereafter follows.

3dly. After prayer, purpose firmly and constantly with thyself, not to commit willingly on that day any thing, whereby God or thy neighbour may be offended.

4thly. It is very necessary to call to mind thy affairs with quietness of spirit, and resolve with thyself how to spend the day to come.

A PRAYER TO BE SAID WHEN YOU AWAKE FROM SLEEP.

O HOLY Trinity, one God, defend me, this day from the deceits and temptations of the devil; keep me from all mortal sin, and still preserve me from a sudden and unprovided death. Raise up, O my God, my body from sleep and drowsiness, and my soul from sin, that I may praise and glorify thy holy name; to whom belongs all benediction, honour, wisdom, and thanksgiving, now and for ever. *Amen.*

AT YOUR UP-RISING.

In the name of our Lord Jesus Christ crucified, I arise; bless me, O Lord, govern me, keep me and confirm me in all good works this day and for ever: and after this short and miserable pilgrimage, bring me to everlasting happiness. *Amen.*

WHEN YOU ARE OUT OF YOUR BED.

O dear Jesus, the everlasting repose of thy elect, when will the hour come that my poor soul shall enter into those happy regions of peace and rest, prepared for us in thy celestial glory?

IN PUTTING ON YOUR CLOTHES.

O sweet Jesus, that the shame of my sinful soul may not be seen, clothe it with the robes of thy justice, and cover it with the ornaments of all manner of grace and virtue. *Amen*

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WHEN YOU HAVE PUT ON YOUR CLOTHES.

O most amiable Jesus, the true spouse of my soul give me the wedding garment of divine love, and perpetual charity. *Amen.*

IN WASHING YOUR HANDS, SAY,

O my Lord God, who so lovest us, as to wash our souls in thy precious blood; purify, I beseech thee my heart and hands from all spots and uncleanness of sin. *Amen.*

IN WASHING YOUR MOUTH,

O divine Wisdom, the eternal word of thy heavenly Father, I humbly beseech thee with thy grace to purge my lips from all wicked and unprofitable words, that my mouth may never open but to thy praise, and the benefit of others. *Amen.*

IN WASHING YOUR EYES.

O true and efficient Light, who enlightenest every one that comes into the world; enlighten the eyes of my soul, that in all things I may perfectly see and perform thy blessed will and pleasure. *Amen.*

THE BLESSING.

God the Father bless me; Jesus Christ defend and keep me; the virtue of the Holy Ghost enlighten and direct me, now and for ever. *Amen.*

A TESTAMENT OF THE SOUL,

To be made by a good Christian every Day.

I BEQUEATH my soul to God; my body to the earth, rottenness, and worms.

I abandon freely all temporal goods, which are but mere vanity.

I repent with all my heart of my sins, and that for the love of God.

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I pardon, with all my heart and soul, all my enemies.

I believe in God, one in essence, and three in persons: Father, Son, and Holy Ghost; Creator, Conservator, and Remunerator; all-good, all-bountiful, all-wise; that the second Person, who is the Son of God, became man, and died upon the cross to save me; and whatsoever the holy Catholic, Apostolic, and Roman church doth propose unto me to believe.

I hope from the bounty of God, through the merits of my dear Saviour Jesus Christ, for the remission of all my sins, and life everlasting.

I love God for his own sake alone, with all my heart, with all my soul, and with all my strength.

I resign myself purely, entirely, and absolutely, to his most holy and always adorable will; being ready to do and suffer, to be healthy and sick, to live and die, when and after what manner he pleases: his holy will be done. *Amen.*

I commend my soul, and all that I am, to the intercession of the glorious Virgin Mary, my good mother and advocate; to St. Joseph; to my angel guardian; and to all the saints in heaven; whom I most humbly beseech to assist me at the hour of my death.

For my last words, I say in profound humility and contrition of heart, Jesus, Maria! desiring to die in their blessed arms; when my tongue cannot pronounce these holy names, I desire to do it with all my heart.

If my heart should fail me, with my judgment, I say them now for then, with all affection and possible submission: Jesus, Maria!

Nos, cum prole pia, benedicat Virgo Maria.

Virgin Mother, I humbly crave
Thy blessing and thy Son's to have.

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AN EXERCISE FOR THE MORNING.

IN the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Blessed be the Holy and undivided Trinity, now and for ever. *Amen.*

Our Father, &c.—Hail, Mary, &c.—I believe in God, &c.

THE CONFITEOR.

I CONFESS to Almighty God, to the blessed Virgin *Mary*, to blessed St. *Michael* the Archangel, to blessed St. *John Baptist*, to the holy Apostles St. *Peter* and St. *Paul*, and to all the Saints, that I have grievously sinned in thought, word, and deed, through my fault, through my fault, through my exceeding great fault; therefore, I beseech the blessed Virgin *Mary*, the blessed St. *Michael* the Archangel, the blessed St. *John Baptist*, the holy Apostles St. *Peter* and St. *Paul*, and all the saints in heaven, to pray to God for me.

The great and glorious Lord of Heaven and earth have mercy on me, forgive me my sins, and bring me to everlasting life. *Amen.*

May the Almighty hand of our merciful God, give me pardon, absolution, and full remission of all my sins. *Amen.*

O LORD God Almighty, who hast caused us to come to the beginning of this day, save us by thy power, that this day we fall

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into no sin; but that always our words may proceed, and our thoughts and works may be directed to do thy justice, through our Lord Jesus Christ. *Amen.*

O MOST sweet Saviour Jesus Christ, open thou my heart and lips, to praise and glorify thy holy name, which above all names is blessed: purify my soul from all evil and perverse thoughts, that my lips may continually bless thee, my mind meditate on thee, and my life glorify thee. And because through thy only goodness I am created, to the praise and glory of thy holy name; grant, I beseech thee, that in the sight of thy divine majesty, I may faithfully serve thee here, and eternally rejoice with thee hereafter; who, with the Father and the Holy Ghost, livest and reignest, one God, world without end. *Amen.*

ALMIGHTY God! who, dwelling in the highest heavens, vouchsafest to regard the lowest creature on earth, I humbly adore thy sacred majesty, and with all the powers of my soul exalt and praise thy name for the infinite blessings thou hast so freely bestowed on me; for electing me in thy love, and creating me in thy own image; for redeeming me by thy Son, and sanctifying me with thy Holy Spirit; for preserving me in all the chances and encounters of this life, and raising up my thoughts to the hope of a bet-

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TABLE OF MOVEABLE FEASTS.

Year of our Lord.	Domin. Letter.	Golden Number.	Epact.	Septuagesima.	Ash Wednesday.	Easter-day.	Ascension Day.	Whit-Sunday.	Corpus Christi.	Sunday after Pentec.	First Sunday of Advent.
1833	F	10	9	Feb. 3	Feb. 20	April 7	May 16	May 26	June 6	25	Dec. 1
1834	E	11	20	Jan. 26	Feb. 12	Mar. 30	May 8	May 18	May 29	26	Nov. 30
1835	D	12	1	Feb. 15	Mar. 4	April 19	May 28	June 7	June 18	23	Nov. 29
1836	CB	13	12	Jan. 31	Feb. 17	April 3	May 12	May 22	June 2	25	Nov. 27
1837	A	14	23	Jan. 22	Feb. 8	Mar. 26	May 4	May 14	May 25	27	Dec. 3
1838	G	15	4	Feb. 11	Feb. 28	April 15	May 24	June 3	June 14	24	Dec. 2
1839	F	16	15	Jan. 27	Feb. 13	Mar. 31	May 9	May 19	May 30	26	Dec. 1
1840	ED	17	26	Feb. 16	Mar. 4	April 19	May 28	June 7	June 18	23	Nov. 29
1841	C	18	7	Feb. 7	Feb. 24	April 11	May 20	May 30	June 10	24	Nov. 28
1842	B	19	18	Jan. 23	Feb. 9	Mar. 27	May 5	May 15	May 26	26	Nov. 27
1843	A	1	0	Feb. 12	Mar. 1	April 16	May 25	June 4	June 15	24	Dec. 3
1844	GF	2	11	Feb. 4	Feb. 21	April 7	May 16	May 26	June 6	25	Dec. 1
1845	E	3	22	Jan. 19	Feb. 5	Mar. 23	May 1	May 11	May 22	27	Nov. 30
1846	D	4	3	Feb. 8	Feb. 25	April 12	May 21	May 31	June 11	24	Nov. 29
1847	C	5	14	Jan. 31	Feb. 17	April 4	May 13	May 23	June 3	25	Nov. 28
1848	BA	6	25	Feb. 20	Mar. 8	April 23	June 1	June 11	June 22	23	Dec. 3
1849	G	7	6	Feb. 4	Feb. 21	April 8	May 17	May 27	June 7	25	Dec. 2

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THE ROMAN CALENDAR

For the Kingdom of Ireland.

Containing the FEASTS and FASTS of said kingdom; the *Irish Saints;* and the *Patrons* of each Diocese.—All on their proper days.

EXPLANATIONS.

The Festivals or Holy Days are in CAPITAL LETTERS.

By a decree of Pope Pius VI. 29*th* Mar. 1778, all obligations of hearing mass, is taken away on the following days: viz.

The Purification.
Saint *Matthias.*
Saint *Joseph,* SS.
Philip and *Jacob.*
The finding of the Holy Cross.
Saint *James.*
Saint *Anne.*
Saint *Laurence.*
Saint *Bartholomew.*
The Nativity B. V. M.
Saint *Matthew.*
Saint *Michael,* SS.
Simeon and *Jude*
(In the Diocese of Dublin.)
Saint *Laurence Toole.*
Saint *Andrew.*
The Conception B. V. M.
Saint *Thomas.*
Saint *Stephen,* Proto Mart.
Saint *John* Evangelist.
Holy Innocents, and Saint *Silvester.*

The Irish Saints are marked in Italic *Letters.*

The Patrons of each Diocese have a * prefixed to them, and the founders of religious orders are marked thus.†

NOTE.—Ap. signifies *Apostle,* M. *Martyr,* B. *Bishop,* Ab. *Abbot,* C. *Confessor,* V. *Virgin,* D. *Diocese.*

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ter; and particularly for thy gracious protection from the dangers of the night, and bringing me safely to the beginning of this day. Continue, O Lord, thy mercy to me, and as thou hast awakened my body from sleep, so raise my soul from sin, that I may walk soberly and chastely, as in the day, in all holy obedience before thy face.

Deliver me, O merciful God, from the evils of this day, and guide my feet in the ways of peace, strengthen my resolution to embrace with gladness the opportunities of doing good, and carefully avoid all occasions of sin; especially those which I have found by experience to be most dangerous to my soul: and when, through frailty, I forget thee, do thou, in thy mercy, remember me; that as I often fall by the evil propensity of my nature, I may always rise again by the assistance of thy grace. Make me diligent in the duties of my calling and state of my life, and not too solicitous for the success of my affairs, but in all the miseries and crosses of this world, absolutely submit to thy divine pleasure, and wholly rely on thy merciful providence. Let thy blessings be upon my actions, and thy grace direct my intentions; that the whole course of my life, and the principal design of my heart, may always tend to the advancement of thy glory, the good of others, and the eternal salvation of my own soul, through Jesus Christ our

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Lord and only Saviour, who, with thee and the Holy Ghost, liveth and reigneth ever, one God, world without end. *Amen.*

Give me grace, O Lord, to do what thou commandest, and command what thou pleasest.

Give me grace to suffer what thou permittest, and permit what thou pleasest.

The blessing of God Almighty, the Father, Son, and Holy Ghost, descend upon me, and dwell in my heart for ever. *Amen.*

A DEVOUT RECOMMENDATION,

Which may be used every Morning, or at any other Time.

I ADORE and glorify thee, O blessed Trinity, God Almighty, Father, Son, and Holy Ghost; I offer myself to thy divine majesty, humbly beseeching thee to take from me, and from all the faithful, whatever displeases thee, and to give us that which is grateful in thy sight. Grant that we may here do what thou commandest, and hereafter receive what thou promisest.

To thee, O Lord, I commend my soul and body, *(my wife and children, my father and mother, my brethren and sisters,)* my kindred and benefactors, my friends and acquaintance, all my nearest and dearest relations, and all those for whom I am in any wise bound to offer my prayers. To thee I commend the holy Catholic church. To thee I commend this kingdom and our gracious sovereign. Grant, O Lord, that all may know thee, all may honour and reverence thee, all

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may love thee, and be beloved by thee. Reduce those that err, and bring them again into thy way Abolish heresies, and convert all to the true faith, who as yet do not know thee. Grant us, O Lord, thy grace, and keep us in thy peace; may thy holy will be done, and not ours. Comfort all those that lead their lives in sorrow, misery, or temptations, and mercifully relieve them in their afflictions, whether spiritual or corporeal. Lastly, I recommend all universally to thy holy protection, that thou mayest vouchsafe to the living, forgiveness of their sins, and to the souls departed, everlasting rest. *Amen.*

ANOTHER.

INTO the hands of thy unspeakable mercy, O Lord, I commend my soul and body, my senses, my words, my thoughts, and all my actions, with all the necessities of my body and soul, my going forth, and coming in, my faith and conversation, the course and end of my life, the day and hour of my death, my rest and resurrection with thy saints and elect. *Amen.*

A PRAYER FOR PERSEVERANCE IN GOODNESS.

GRANT, O my Lord Jesus Christ, that I may persevere in good purposes, and in thy holy service, to my death; and that I may now, this present day, perfectly begin; for all I have hitherto done is nothing. *Amen.*

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A PRAYER TO OUR BLESSED LADY.

HAIL, O most holy and blessed Virgin *Mary*, full of celestial grace, and replenished with beauty and comeliness; of whom and by whom it pleased our Saviour Jesus Christ, the Son of God, the king of heaven, the brightness of his Father's glory, to be born and nourished: obtain for me, O blessed Lady of thy Son, whatsoever thou knowest to be necessary for the salvation of my soul. O holy mother of God, help my frailty and weakness, assist me this day in all my calamities, temptations and dangers; but especially at the hour of my death, vouchsafe not to depart from me, that by thy prayers and protection I may be safe in that last and dangerous battle. *Amen.*

A DEVOUT PRAYER TO THE MOST BLESSED TRINITY.

I ADORE thee, most holy and ever glorious Trinity, Father, Son, and Holy Ghost; my God, my hope, my light, my rest, my joy, my life, and all my good. I give thee thanks, O Lord, who hast created me to thine own image, and hast most mercifully borne with me, continually sinning against thee, even till this present hour; and hast delivered me from many dangers, and enriched me with innumerable graces and benefits, without any desert of mine.

O most merciful Lord and Father, I offer

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unto thee, in full amendment, expiation and satisfaction for all my sins and negligencies, and for the sins of all men: I offer thee, I say, the most holy incarnation, nativity, passion, death, resurrection, and ascension of thy dearly beloved Son, my sweet Saviour Jesus Christ; I offer thee his labours, his sorrows, his scorns, his buffets, his stripes, his griefs and anguishes, wherewith he was tormented for my sake; I offer thee the most precious blood which he shed; his humility, his patience, his charity, and his innocence.

O Father, O Son, O Holy Ghost, my God who art in me, grant that I may think nothing, speak or do nothing, but what will be most grateful to thee; grant that myself and all other persons, may always fulfil thy holy will and commandments; make us even one with thee, that thou mayest, as it were, take pleasure and delight in us all.

I ought, O Lord, and do most heartily desire to praise and magnify thee; but because I am not able to do the same worthily, I humbly intreat thou wouldst be pleased to praise and magnify thyself perfectly in me. I desire also, thou wouldst vouchsafe to sanctify even all my very breathings, whether I sleep or wake, or whatsoever else I do; and receive them in part of the most grateful praise due unto thee. Glory be to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now, and ever will be, world without end. *Amen.*

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RECEIVE, O Lord, all and every jot of my liberty: receive my memory, my understanding, and my will. Whatsoever I have, or do possess, internal or external, thou, O Lord, hast given it me, and even the same I restore again, and resign wholly to thee to be governed and directed according to thy holy will. Give me only thy love together with thy grace, and I shall be rich enough; nor shall I ever desire any thing else. Possess me, my Lord God, possess me for ever. *Amen.*

A PRAYER TO YOUR GUARDIAN ANGEL.

O HOLY angel, who art appointed by the divine goodness to be my guardian, to conduct my blindness, teach my ignorance, strengthen my weakness, and excite my slothfulness; I heartily praise our common Lord for so singular a benefit, and thank thee for the many good offices which thou hast done for me, defending me amidst so many dangers both spiritual and corporal, but especially by withholding me from sin, and preserving me when I was hastening to my own destruction. I humbly beseech thee to continue the same care on my behalf, till thou shalt have brought my soul to the happy port of everlasting salvation. Through Christ our Lord. *Amen.*

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A BLESSING.

Bless us, O Lord, and preserve us from all evil, and bring us to eternal life: And may the souls of the faithful through the mercy of God, rest in peace. *Amen.*

ACTS OF FAITH, HOPE, AND CHARITY

Pope Clement XIV. the 5th of April, 1772, granted an indulgence of seven years and seven quarantines to all the Catholics of this kingdom, as often as they devoutly repeat acts of contrition, Faith, Hope and Charity: The daily practice of which is most earnestly recommended to the faithful, as an excellent form of prayer. This indulgence may be also applied for the relief of the souls in Purgatory.

A PRAYER BEFORE THE ACTS.

O ALMIGHTY and eternal God! grant unto us an increase of Faith, Hope, and Charity; and that we may obtain what thou hast promised, make us love what thou commandest; through Christ our Lord. *Amen.*

AN ACT OF CONTRITION.

I AM heartily sorry, O my God! that I have offended thee by transgressing thy divine commandments, because I love thee above all things, who art infinite goodness, and infinite perfection: I now firmly purpose, with the assistance of thy grace, never to offend thee hereafter.

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AN ACT OF FAITH.

I MOST firmly believe, O my God! whatever thy holy Catholic church proposes to my belief; because thou, who art the infallible truth, hast revealed it. I explicitly believe that there is one God in three distinct persons, the Father, and the Son, and the Holy Ghost: I believe that the second person, the Son of God became man, suffered and died on the cross for our redemption; that he arose from the dead, ascended into heaven, and at the end of the world shall come to judge all mankind according to their works, and reward the just with eternal glory, and punish the wicked with everlasting pains. In this faith I am firmly resolved to live and die.

AN ACT OF HOPE.

MY God! because thou art all-powerful, infinitely merciful, and infinitely good; I hope, through the merits of Jesus Christ, to obtain forgiveness of my sins, grace in this life, and eternal glory in the next, which thou hast promised to all those who do the good works that thou hast commanded; and which, with thy divine assistance, I now purpose to perform.

AN ACT OF CHARITY.

I LOVE thee, my God above all things, with my whole heart; because thou art

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infinitely good, infinitely perfect, and worthy of all love; and for thy sake, I love my neighbour as myself.

PRAYERS TO BE SAID AT NIGHT,

Before going to Bed.

IN the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Blessed be the holy and undivided Trinity, now, and for ever. *Amen.*

Our Father, &c. Hail Mary, &c.

I believe in God, &c.

O ETERNAL, Infinite and Almighty God! whose glory the heaven of heavens is not able to contain, look down on thy unworthy servant, prostrate at the feet of thy mercy, humbly imploring remission and pardon for the sinfulness and vanity of my life, but especially the transgressions of this day, by which I have so lately offended thy divine majesty, and so grievously wounded my own soul.

I confess to thee, O Lord, in the sight of the blessed Virgin *Mary*, of blessed *Michael* the *Archangel*, of blessed *John* Baptist, of the holy apostles *Peter* and *Paul*, and of all the saints, that I have grievously sinned in thought, word, and deed, through my fault, through my fault, through my very great fault.

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Here examine diligently, what sins you have fallen into this day, by thought, word, deed, or omission; and having humbly confessed them, say:

Of these, and all other my sins, I most earnestly repent, and am heartily sorry because they have displeased the eyes of thy glory, and provoked thy wrath and indignation against me, especially for disobedience to so holy a law, and extreme ingratitude to so gracious and bountiful a God. O Lord, I acknowledge that I have not merited the least of thy mercies, but have deserved the greatest of thy judgments; but thou hast revealed thyself to be a God of pity and compassion, forgiving the iniquities of such as truly repent, and absolving all those that voluntarily condemn themselves: wherefore, with a penitent and contrite heart, I freely confess the guiltiness of my own conscience, and humbly offer these prayers, &c. to thee for my Penance.

Say some Prayers, or do some other pious Act, for your Penance. Then say,

But since my unworthiness and many imperfections must justly discourage me from presuming on my own performances, and the depth of thy mercies has provided for us a multitude of acceptable intercessors, therefore I beseech the blessed Virgin *Mary*, the blessed *Michael* the Archangel, the blessed *John* Baptist, the holy apostles *Peter* and *Paul*, and all the saints in heaven, to pray to God for me.

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The great and glorious Lord of heaven and earth, have mercy upon me, forgive me my sins, and bring me to everlasting life. *Amen.*

May the almighty hand of our merciful God give me pardon, absolution, and full remission of all my sins. *Amen.*

And now, O most gracious and liberal benefactor, with my whole strength, with all the faculties of my soul and body, I praise and magnify thy name, for thy great and innumerable benefits proceeding purely from thy bounty, and intended wholly for my good; particularly for preserving me this day, amidst so many dangers incident to my condition, and delivering me from so many calamities and miseries as are due to my sins.

Thou art my creator, O my God, and kind protector: thou art the ultimate end of my being, and supreme perfection of my nature; under the shadow of thy wings is perpetual repose, and from the light of thy countenance flows eternal joy and felicity; to thee be glory and honour, to thee adoration and obedience from all thy creatures for ever. *Amen.*

And since thou hast ordained us the day to labour, and the night to take our rest, as I praise thee for the blessing of this day past, so I beseech thee for thy protection this night to come: let the eye of thy providence watch over me, and thy holy angels shield

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and defend me; that being safely delivered from all dangers, and comfortably refreshed with moderate sleep, I may be the better enabled to perform the employments of my calling and state of life, and faithfully persevere in the duties of thy service; and so daily advance to new victories over my passions, and a more perfect observance of thy commandments, till having passed my days in thy fear, I may end them in thy favour, and rejoice with thee for ever in thy heavenly kingdom: Through Jesus Christ, our Lord and only Saviour, who with thee and the Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

Here say the prayer, I adore and glorify, &c. *as in page* 26.

AN ACT OF CONTRITION.

O DREAD Lord and most indulgent Father! I, wretched worm, have sinned against heaven and before thee, and am no more worthy to be called thy servant, much less to be accounted thy child, having repaid so much bounty with contempt, and so many benefits with ingratitude. Where shall I find punishment enough to be revenged of my sins, and tears enough to wash away my iniquities? Alas! I grieve not at those pains which I have deserved for my rebellion; it only pierces my heart that I have offended a God, who ought to be beloved and honoured above all things.

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What shall I say, dear Lord, in detestation of the crimes I have committed? What shall I do to prevent my future relapses? Father, from henceforth the face of sin shall be more hideous to me than hell, and the least temptation to it more frightful than death. Forgive, almighty Lord, forgive, and have not the sins of my past life in remembrance.

Why should the almighty Lord of heaven and earth be incensed against so poor, so contemptible an object? Look upon me, O my God, not in thy anger, but according to the tender bowels of thy infinite mercy: for thou art our Father, and we are thy children; thou art our maker, and we are all as clay in thy hands; thou canst with those waters drawn from the fountains of our Saviour, cleanse our pollutions, and with the mixture of one drop of his blood, mould us again into vessels of honour. Of thee only, O merciful Father, I beg, and hope for pardon, upon thee only do I depend and call for assistance, that I may hereafter constantly serve thee with a true and faithful obedience, and inseparably adhere to thee with a pure and perfect love for ever. *Amen.*

A PRAYER FOR THE DEAD.

O GOD, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed, full remission of all their of-

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fences, that through the help of pious supplications, they may obtain the pardon which they have always been desirous of: who livest and reignest world without end. *Amen.*

Vers. Give them, O Lord, eternal rest.

Resp. And let perpetual light shine upon them.

Vers. May they rest in peace.

Resp. Amen.

THE HYMN.

TE LUCIS ANTE TERMINUM.

BEFORE the closing of the day,
Creator, we thee humbly pray,
That for thy wonted mercy's sake,
Thou us into protection take.
May nothing in our minds excite
Vain dreams and phantoms of the night,
Keep off our enemies, that so
Our bodies no uncleanness know
To *Jesus*, from a Virgin sprung,
Be glory given and praises sung;
The like to God the Father be,
And Holy Ghost eternally. *Amen.*

SAVE us, O Lord, waking, and keep us sleeping, that we may watch with Christ, and rest in peace. *Amen.*

Vers. Preserve us as the apple of thine eye. *Resp.* And protect us under the shadow of thy wings.

Vers. Vouchsafe, O Lord. *Resp.* This night to keep us without sin.

Vers. Have mercy on us, O Lord.

Resp. Have mercy on us

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Vers. Thy mercy be upon us, O Lord.
Resp. As we put our trust in thee.
Vers. O Lord, hear my Prayer.
Resp. And let my supplication come unto thee.

THE PRAYER.

VISIT, we beseech thee, O Lord, this habitation, and repel far from it all the snares of the enemy: let thy holy angels dwell therein to preserve us in peace, and thy blessing be upon us for ever: through Jesus Christ our Lord. *Amen.*

TO THE BLESSED VIRGIN MARY.

O HOLY and glorious Virgin *Mary*, I commit my soul and body to thy blessed trust, this night, and for ever: especially in the hour of death, I recommend to thy merciful charity all my hope and consolation, all my distress and misery, my life, and the end thereof, that by thy most holy intercession, all my works may be directed according to the will of thy blessed Son. *Amen.*

PRAYER TO OUR GUARDIAN ANGEL.

O ANGEL of God, to whose holy care I am committed, by thy supernal clemency illuminate, defend, and govern me this night, from all sin and danger. *Amen.*

THE BLESSING.

GOD the Father, bless me; Jesus Christ, defend and keep me; the Holy Ghost,

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enlighten and sanctify me, this night and for ever. *Amen.*

Into thy hands, O Lord, I commend my spirit; Lord Jesus, receive my soul.

WHEN YOU GO TO BED, SAY:

IN the name of our Lord *Jesus Christ* crucified, I lay me down to rest; bless me, O Lord, defend and govern me, and after this short and miserable pilgrimage bring me to everlasting happiness. *Amen.*

A PRAYER SETTLING TO SLEEP.

O *Jesus Christ*, whose unwearied eye neither slumbers nor sleeps, but continually watches in the defence of thy servants, receive me, I beseech thee, into thy protection, and grant, that when my body is asleep, my soul may be awake to thee, and that I may behold that blessed and heavenly country where thou, with thy Father and the Holy Ghost are eternal governors, and where the Angels with the blessed Saints are citizens for ever. *Amen.*

AN UNIVERSAL PRAYER.

O MY God, I believe in you, but strengthen my faith; I hope in you, but confirm my hope; I love you, but redouble my love; I am sorry that I have offended you, but increase my repentance.

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I adore you as the first principle of my being, I desire you as my last end; I give you thanks as my perpetual benefactor, I invoke you as my sovereign defender.

Fill my heart with fear without despondency, with confidence without presumption, with piety without illusion, and with joy without licentiousness.

My God, vouchsafe to guide me by your wisdom, to restrain me by your justice, to comfort me by your mercy, to protect me by your power.

I consecrate all my thoughts, words, actions, and sufferings to you, to the end that henceforward I may think of you, speak of you, act for you, and suffer for you.

Lord, I desire that your will may be done, because it is your will, and in the manner that you will.

I beseech you to enlighten my understanding, to inflame my will, to purify my body, and sanctify my soul.

My God, give me strength to expiate my offences, to overcome my temptations, to correct my predominant passions, and practise the virtues proper to my state.

Fill my heart with tenderness for your goodness, aversion for my failings, love for my neighbour, and contempt for the world.

Let me remember, O God, to be submissive to my superiors, condescending to my inferiors, faithful to my friends, and charitable to my enemies.

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Assist me to overcome sensuality by mortification, avarice by alms-deeds, anger by sweetness, tepidity by devotion.

My God, make me prudent in my undertakings, courageous in dangers, patient in afflictions, and humble in success.

Let me never forget to join attention to my prayers, temperance to my meals, exactness to my employments, and constancy to my resolutions.

Lord inspire me to keep an upright conscience, a modest exterior, an edifying conversation, and a regular conduct.

Grant that I may continually apply myself to overcome nature, to comply with thy grace, to keep thy commandments, and work out my salvation.

Discover to me, O God, the nothingness of the world, the greatness of heaven, the shortness of time, and the length of eternity.

Grant that I may prepare for death, that I may fear thy judgments, that I may avoid damnation, and in the end obtain heaven.

Vouchsafe, in fine, to grant repentance to all sinners, perseverance to the just, peace to the living, and eternal bliss to the faithful departed: All which I beseech thee, O Lord, to grant through the merits of our Lord Jesus Christ, the intercession of our blessed Lady and all the Saints, and the sufferings of our holy mother the Church. *Amen.*

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THE

LITANY OF OUR LORD AND SAVIOUR

Jesus Christ.

LORD, have mercy on us. Christ, have Mercy on us. Lord, have Mercy on us. Christ, hear us. Christ, graciously hear us.

God, the Father of Heaven,
God, the Son, Redeemer of the World,
God, the Holy Ghost,
Holy Trinity, one God,
Jesu, Son of the Living God,
Jesu, Splendor of the Father,
Jesu, Brightness of eternal Light,
Jesu, King of Glory,
Jesu, the Sun of Justice,
Jesu, the Son of the Virgin *Mary*,
Jesu, whose name is called Wonderful,
Jesu, the mighty God,
Jesu, the Father of the World to come,
Jesu, the Angel of the Great Council,
Jesu, most powerful,
Jesu, most patient,
Jesu, most obedient,
Jesu, meek and humble of Heart,
Jesu, Lover of Chastity,
Jesu, our Love,
Jesu, the God of Peace,
Jesu, the Author of Life,
Jesu, the Example of all virtues,

Have mercy on us.

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Jesu, the zealous Lover of Souls,
Jesu, our God,
Jesu, the Father of the Poor,
Jesu, the Treasure of the Faithful,
Jesu, the good Shepherd,
Jesu, the true Light,
Jesu, the eternal Wisdom,
Jesu, infinite Goodness,
Jesu, the Way, the Truth, and the Life,
Jesu, the Joy of Angels,
Jesu, the King of Patriarchs,
Jesu, the Inspirer of Prophets,
Jesu, the Master of the Apostles,
Jesu, the Teacher of the Evangelists,
Jesu, the Strength of Martyrs,
Jesu, the Light of Confessors,
Jesu, the Spouse of Virgins,
Jesu, the Crown of all Saints,
} *Have mercy on us.*

Be merciful to us. *Spare us, O Lord Jesus.*
Be merciful to us. *Hear us, O Lord Jesus.*

From all Evil,
From all Sin,
From thy Wrath,
From the Snares of the Devil,
From the Spirit of Uncleanness,
From everlasting Death,
From a Neglect of thy holy Inspirations,
Through the Mystery of thy most holy Incarnation,
Through thy Nativity,
Through thy divine Infancy,
} *Lord Jesus, deliver us.*

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Through thy sacred Life,
Through thy Labours and Travels,
Through thy Agony and bloody Sweat,
Through thy Cross and Passion,
Through thy Pains and Torments,
Through thy Death and Burial,
Through thy glorious Resurrection,
Through thy admirable Ascension,
Through thy Joys and Glory,
In the day of Judgment, } *Lord Jesus, deliver us.*

Lamb of God, who takest away the Sins of the World, *Spare us, O Lord Jesus.*

Lamb of God, who takest away the Sins of the World, *Hear us, O Lord Jesus.*

Lamb of God, who takest away the Sins of the World, *Have mercy on us, O Lord Jesus.*

Christ Jesus, hear us; Christ Jesus, graciously hear us.

LET US PRAY.

O LORD *Jesus Christ*, who hast said, ask, and you shall receive; seek, and you shall find; knock, and it shall be opened unto you: grant, we beseech thee, to our most humble supplications the gift of thy divine Love, that we may ever love thee with our whole hearts, and never cease from praising and glorifying thy Name. *Amen.*

O DIVINE Redeemer, give us a perpetual Fear and Love of thy holy Name, for thou never ceasest to direct and govern

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by thy Grace those whom thou instructest in the Solidity of thy Love; who livest and reignest World without End. *Amen.*

O GOD, who hast appointed thy only begotten Son the Saviour of Mankind, and hast commanded that he should be called *Jesus*, mercifully grant that we may enjoy his happy vision in Heaven, whose holy Name we venerate upon Earth: who, with thee and the Holy Ghost, liveth and reigneth World without End. *Amen.*

THE LITANY OF OUR LADY OF LORETTO.

Anthem.

WE fly to thy Patronage, O holy Mother of God, despise not our Petitions in our Necessities, but deliver us from all dangers, O ever glorious and blessed Virgin. Lord, have mercy on us. Christ, have mercy on us. Lord have mercy on us. Christ, hear us. Christ, graciously hear us.

God the Father of Heaven, *Have Mercy on us.*
God the Son, Redeemer of the World, *Have Mercy on us.*
God the Holy Ghost, *Have Mercy on us.*
Holy Trinity one God, *Have Mercy on us.*

Holy *Mary*,
Holy Mother of God,
Holy Virgin of Virgins,
Mother of Christ,
Mother of Divine Grace.
} *Pray for us.*

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Mother most pure,
Mother most chaste,
Mother undefiled,
Mother unviolated,
Mother most amiable,
Mother most admirable,
Mother of our Creator,
Mother of our Redeemer,
Virgin most prudent,
Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of Justice,
Seat of Wisdom,
Cause of our Joy,
Spiritual Vessel,
Vessel of Honour,
Vessel of singular Devotion,
Mystical Rose,
Tower of *David*,
Tower of Ivory,
House of Gold,
Ark of the Covenant,
Gate of Heaven,
Morning Star,
Health of the Weak,
Refuge of Sinners,
Comforter of the Afflicted,
Help of Christians,
Queen of Angels,

Pray for us.

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Queen of Patriarchs,
Queen of Prophets,
Queen of Apostles,
Queen of Martyrs,
Queen of Confessors,
Queen of Virgins,
Queen of All Saints,
} *Pray for us.*

Lamb of God, who takest away the Sins of the World, *Spare us, O Lord.*

Lamb of God, who takest away the Sins of the World, *Hear us, O Lord.*

Lamb of God who takest away the Sins of the World, *Have Mercy on us.*

Christ hear us. Christ graciously hear us.

Lord, have Mercy on us. Christ, have Mercy on us. Lord, have Mercy on us. Our Father, *&c.*

ANTHEM.

WE fly to thy Patronage, O holy Mother of God, despise not our Petitions in our Necessities, but deliver us from all Dangers, O ever glorious and blessed Virgin.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the Promises of Christ.

LET US PRAY.

POUR forth, we beseech thee, O Lord, thy Grace into our Hearts, that we, to whom the Incarnation of *Christ* thy Son has been made known by the Message of an

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Angel, may by his Passion and Cross be brought to the Glory of his Resurrection. Through the same *Christ* our Lord. *Amen.*

May the divine Assistance remain always with us. *Amen.*

And may the Souls of the Faithful, through the Mercy of God rest in Peace. *Amen.*

TO THE CATHOLIC READER.

All those who shall devoutly say these ensuing Prayers in honour of the most sacred Passion of our Lord and Saviour Jesus Christ, and in honour of his blessed Mother, the Virgin Mary, and continue the said Devotion for several days together, may hope mercifully to obtain their lawful requests, as hath been often experienced.

A DEVOUT PRAYER TO OUR LORD JESUS CHRIST.

GLORY, honour, and praise be to our Lord Jesus Christ, may all the world adore thee; blessed be thy holy name, who for us sinners vouchsafedst to be born of an humble Virgin, and blessed be thy infinite goodness, who diedst upon the cross for our redemption.

O Jesus, Son of God, and Saviour of mankind, we beseech thee to have mercy upon us, and so to dispose our lives here, by thy grace, that we may hereafter rejoice with thee, for ever, in thy heavenly kingdom. *Amen.*

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A MOST DEVOUT AND EFFICACIOUS PRAYER

To our Blessed Redeemer,

IN HONOUR OF HIS BITTER PASSION.

[*Which whosoever shall humbly repeat before the image of a crucifix, with a pure intention and perfect resignation, several days together, may hope mercifully to obtain of the divine Majesty a full grant of their lawful demands.*]

O DEAR Jesus, my blessed Saviour and Redeemer! the sweet comforter of all sad, desolate and distressed souls; behold thy poor servant humbly prostrate at the foot of thy holy cross; deploring his misery, and imploring thy mercy, and beseeching thee to take pity and compassion of him in this his present and pressing affliction, (*infirmity, poverty, temptation, trouble, or whatsoever other spiritual or corporal necessity.*)

Hear my prayers, O assured refuge of all afflicted wretches! behold my tears, consider my sorrows, and remedy my distresses; for finding myself encompassed with every grievous calamities, by reason of great crimes, I know not whither to fly for succour, or to whom I may make my moan, but to thee my meek and merciful Saviour, with a full hope and confidence, that thou, O my loving Redeemer, will vouchsafe to lend the ears of thy ordinary pity, and thy accustomed clemency to the humble petition of thy poor child: and by that sweetness which thy blessed soul perceived at the time of thy al-

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liance with our human nature, when, resolving with the Father and the Holy Ghost, to unite thy divine person to mortal flesh for man's salvation, thou didst send thy angel to the holy Virgin *Mary*, with those happy tidings, and clothing thyself with our human nature in her chaste entrails, remainedst true God and true man, for the space of nine months in her sacred womb.

By the anguish thou enduredst when the time of thy designed passion drawing nigh, thou prayedst to thy eternal Father, that if it might stand with his most divine will, that bitter chalice might pass away from thee; yet concluding with a most perfect resignation, 'Not my will, O heavenly Father, but thine be fulfilled.'

By the outrageous injuries, shameful disgraces, cruel blows, contumelious blasphemies, forged witnesses, false accusations, and unjust judgments, which thou, innocent lamb, patiently enduredst; by the shackles which fettered thy limbs, the tears which flowed from thy eyes, the blood which trickled from thy whole body; by the fears, sorrows, and sadness of thy heart; by the shame thou receivedst in being stripped of thy garment, to hang naked on the cross in the sight of thy sorrowful mother, and in the presence of all the people.

By thy royal head crowned with thorns, and smitten with a reed; by thy thirst

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quenched with vinegar and gall; by thy side opened with a spear, and issuing out blood and water, to refresh our souls with that living fountain of thy love and mercy; by the sharp nails wherewith thy tender hands and feet were cruelly pierced, and fastened to the cross; by the recommendation of thy departing soul to thy heavenly Father, saying, 'into thy hands I commend my spirit;' by thy prayers for thy enemies, saying, 'O Father, forgive them, for they know not what they do;' by thy giving up the ghost, when thou criedst out with a loud voice, 'my God, my God, why hast thou forsaken me?' And thou bowing down thy most blessed head to reach us the kiss of peace, saidst 'All is finished;' by the great mercy thou showedst towards the thief, saying, 'This day shalt thou be with me in paradise;' by thy descent into *Limbus*, and the joy thou communicatedst to the just souls there detained; by the glory of thy triumphant resurrection, and the comfortable apparition thou frequently madest for forty days' space to thy sacred Virgin Mother, to thy twelve apostles, and thy chosen friends and servants; by thy admirable ascension, when in the sight of thy Mother and thy apostles, thou wert elevated into heaven; by the miraculous coming down of the Holy Ghost, in form of fiery tongues, whereby thou replenishedst the hearts of thy disciples with thy love, and gavest strength

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and courage to plant thy faith in the whole world: by the dreadful day of general judgment, in which thou art to give sentence on all mankind.

By all those sorrows, joys, passions, compassions, and whatsoever is near and dear to thee, in heaven and on earth, take pity on me, O compassionate Redeemer, hear my prayers, and grant me that for which I now most humbly and heartily petition thee.

[*Mention here the things which you desire, or reflect mentally upon it.*]

Give me, O gracious Saviour, a speedy and efficacious feeling of thy divine succour and comfort, who, according to the accustomed sweetness of thy tender heart, art wont to grant the request of them who really fear and love thee, even their own souls desire and satisfaction; bestow on me also, O blessed Lord Jesus, a constant faith, a confident hope, a perfect charity, a cordial contrition, a sincere confession, a competent satisfaction, a diligent custody of myself from future failings, an heroical attempt of the world, a complete conquest of my passions, a zealous imitation of thy exemplary life and conversation, an entire accomplishment of my vows, an absolute mortification of my self-will, a willing readiness to die for thy love and honour, a final perseverance in grace and good works, a happy departure of my soul out of this world with my perfect senses

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about me, the holy sacrament to strengthen me, thy sacred Virgin Mother, with the saints, my particular patrons, to pray for me, and my good Angel to conduct me to eternal rest, eternal life, eternal happiness, *Amen. Jesus, Maria, Joseph.*

The following Prayer hath many remarkable properties, as to obtain a good death to any person that devoutly says it once a day, with a good intention to the glory of God, and devotion to our Blessed Virgin. And saying it devoutly for any Woman in labour, it forwards, with God's blessing, a speedy and safe delivery, with many other benefits.

THE PRAYER.

O JESUS CHRIST, son of the divine bounty of God, be my aid; O Blessed Virgin, listen unto me, Mother of the saviour of the world assist me, Mother of God, lady of Heaven, sweetly beloved Queen, and advocate of all human lineage, pray come, amiable and mild lady, lady of Angels, flower of the Patriarchs, desire of the Prophets, treasure of the Apostles, mother of the confessors, ornament of Virgins, O sweet Virgin *Mary*, pray for me, lady who art heard above the company of Angels, preserve me from all evils, past, present, and to come, do not abandon me this day, nor at the dreadful hour when that my soul shall be separated from my body: Obtain for me, sweet Virgin, in the hour of my death and judgment, that my soul may come to the heavenly paradise before your son Jesus, and that I may be

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worthy to see his grace and everlasting glory with you. O gate of Paradise, palace of Jesus Christ, star of the sea, consolation of mankind, beginning without end, take pity of me, O sweet and blessed Virgin *Mary*, daughter of God the Father, mother of Jesus Christ, the spouse of the Holy Ghost, gate of Heaven, door of the firmament, hope of Christians, fountain of piety, safe-guard of peace, glory of Virgins, honoured above all angels, mother of mercy, miracle of Virginity, Virgin above all Virgins, temple of the most holy Trinity, beautiful above all creatures, O lady of meekness, abyss of mildness, comfort of the sorrowful, consolation of the afflicted, in you the angels do rejoice. O sweet lady of mercy, turn your merciful eyes unto me, enlighten me with grace, and hear my prayers; unto the protection of Almighty God, and your holy hands, O refuge of sinners, I recommend my soul and body. *Amen.*

Here say a *Pater noster*, and *Ave Maria*, and pray for *F. W.*

Devotions

PROPER FOR SUNDAYS AND HOLIDAYS

Recommended by the Rev. Dr. CHALLONER.

COME, Holy Ghost, replenish the hearts of thy faithful, and kindle in them the fire of thy love.

Our Father, &c. Hail Mary, &c. I believe in God, &c.

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Vers. O Lord, open my lips.

Resp. And my mouth shall declare thy praise.

Vers. O God, come to my assistance.

Resp. O Lord, make haste to help me.

Vers. Glory be to the Father, and to the Son, and to the Holy Ghost.

Resp. As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

Vers. O Lord, hear my prayer.

Resp. And let my supplication come unto thee.

THE HYMN

TE DEUM.

WE praise thee, O God: we confess thee Lord.

Thee, the eternal Father, all the earth doth worship.

To thee all the angels, to thee the heavens and all the powers.

To thee the cherubim and seraphim cry out without ceasing.

Holy, holy, holy, Lord God of Sabaoth:

Full are the heavens and the earth of the majesty of thy glory.

Thee the glorious choir of the apostles.

Thee the laudable number of the prophets.

Thee the white-robed army of martyrs, doth praise.

Thee the holy church throughout the earthly globe confess.

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The Father of immense Majesty.

Thy venerable, true, and only Son.

And likewise the Holy Ghost the Paraclete.

Thou art the King of Glory, O Christ.

Thou art the everlasting Son of the Father.

Thou being to take upon thee to deliver man, didst not abhor the Virgin's womb.

Thou having overcome the sting of death, hast opened to believers the kingdom of heaven.

Thou sittest at the right hand of God in the glory of the Father.

Thou art believed to be the judge to come.

We therefore pray thee help thy servants, whom thou hast redeemed with thy precious blood.

Make them be numbered with thy saints in eternal glory.

O Lord, save thy people, and bless thine inheritance.

And govern them and exalt them for ever.

Every day we magnify thee.

And we praise thy name for ever and ever.

Vouchsafe, O Lord, to keep this day without sin.

Have mercy on us, O Lord, have mercy on us.

Let thy mercy, O Lord, be upon us; as we have hoped in thee.

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In thee, O Lord, have I hoped: let me not be confounded for ever.

The Benedicte, or Canticle of the three Children.

DANIEL iii.

ALL ye works of the Lord, bless the Lord, praise and exalt him above all for ever.

You angels of the Lord, bless the Lord; bless the Lord, you heavens.

All you waters that are above the heavens, bless the Lord; all you powers of the Lord, bless the Lord.

Sun and moon, bless the Lord; you stars of heaven, bless the Lord.

Let every shower and dew bless the Lord; and all the spirits of God bless the Lord.

You fire and heat, bless the Lord; you cold and heat, bless the Lord.

Dews and hoary frosts, bless ye the Lord; frost and cold, bless the Lord.

Bless the Lord, you ice and snow; you nights and days, bless the Lord.

Light and darkness, bless ye the Lord; you lightnings and clouds bless the Lord.

May the earth bless the Lord, and praise him and magnify him for ever.

You mountains and hills, bless the Lord; and all things that spring forth upon the earth, bless the Lord.

Bless the Lord you fountains; you seas and rivers, bless the Lord.

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You whales, and all things that move in the waters, bless the Lord.

All ye fowls of the air, bless the Lord.

All you beasts and cattle, bless the Lord; you sons of men bless the Lord.

Let *Israel* bless the Lord; and praise him and magnify him for ever.

You priests of the Lord, bless the Lord: you servants of the Lord, bless the Lord.

Bless the Lord, you spirits and souls of the just; you holy and humble of heart, bless ye the Lord.

O *Ananias*, *Azarius*, and *Misael*, bless ye the Lord, praise him and magnify him for ever.

Let us bless the Father and the Son, with the Holy Ghost; let us praise him and magnify him for ever.

Blessed art thou, O Lord, in the firmament of heaven; and worthy of praise, and glorious, and magnified for ever.

Psalms of Adoration, Praise, and Thanksgiving.

PSALM XCIV.

COME let us praise the Lord with joy: let us joyfully sing to God the Saviour.

Let us come before his presence with thanksgiving; and make a joyful noise to him with psalms.

For the Lord is a great God, and a great king above all gods.

For in his hands are all the ends of the

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earth: and the heights of the mountains are his.

For the sea is his, and he made it: and his hands formed the dry land.

Come let us worship and fall down, and weep before the Lord that made us.

For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

To day if you will hear his voice, harden not your hearts.

As in the provocation, according to the day of temptation in the wilderness; where your fathers tempted me, they proved me, and saw my works.

Forty years long was I offended with that generation: and I said, these always err in their hearts.

And these men have not known my ways. So I swore in my wrath that they should not enter into my rest. Glory, &c.

PSALM xcix.

SING joyfully to God, all the earth: serve ye the Lord with gladness.

Come in before his presence with exceeding great joy.

Know ye that the Lord he is God: He made us, and not we ourselves.

We are his people, and the sheep of his pasture.

Go ye into his gates with praise, into his

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courts with hymns; and give glory to him.

Praise ye his name,

For the Lord is sweet, his mercy endureth for ever; and his truth to generation and generation. Glory, &c.

PSALM cii.

BLESS the Lord, O my soul, and let all that is within me praise his holy name.

Bless the Lord, O my soul, and never forget all that he hath done for thee.

Who forgiveth all thy iniquities: who healeth all thy diseases.

Who redeemeth thy life from destruction: who crowneth thee with mercy and compassion.

Who satisfied thy desire with good things: thy youth shall be renewed like the eagle's.

The Lord doth mercies and judgment for all that suffer wrong.

He hath made his way known to *Moses*; his will to the children of *Israel*.

The Lord is compassionate and merciful; long suffering and plenteous in mercy.

He will not always be angry; nor will he threaten for ever.

He hath not dealt with us according to our sins; nor rewarded us according to our iniquities.

For according to the height of the heaven above the earth, he hath strengthened his mercy towards them that fear him.

As far as the east is from the west, so far hath he removed our iniquities from us.

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As the father hath compassion on his children; so hath the Lord compassion on them that fear him; for he knoweth our frame.

He remembereth that we are dust: man's days are as grass, as the flower of the field, so shall he flourish.

For the spirit shall pass in him: and he shall not be, and he shall know his place no more.

But the mercy of the Lord is from eternity, and unto eternity upon them that fear him.

And his justice unto children's children: to such as keep his covenant.

And are mindful of his commandments to do them.

The Lord hath prepared his throne in heaven; and his kingdom shall rule over all.

Bless the Lord, all you angels: you that are mighty in strength, and execute his word, hearkening to the voice of his orders.

Bless the Lord all ye his hosts: you ministers of his that do his will.

Bless the Lord, all ye his works: in every place of his dominion: O my soul bless thou the Lord. Glory, &c.

PSALM CXVI.

O PRAISE the Lord, all ye nations; praise him, all ye people.

For his mercy is confirmed upon us: and the truth of the Lord remaineth for ever. Glory, &c.

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PSALM CXXXVII.

I WILL praise thee, O Lord with my whole heart; for thou hast heard the words of my mouth.

I will sing praise to thee in the sight of the angels.

I will worship towards thy holy temple, and I will give glory to thy name,

For thy mercy, and for thy truth: for thou hast magnified thy holy name above all.

In what day soever I shall call upon thee, hear me: thou shalt multiply strength in my soul.

May all the kings of the earth give glory to thee: for they have heard all the words of thy mouth.

And let them sing in the ways of the Lord: for great is the glory of the Lord.

For the Lord is high, and looketh on the low: and the high he knoweth afar off.

If I shall walk in the midst of tribulation, thou wilt quicken me; and thou hast stretched forth thy hand against the wrath of mine enemies: and thy right hand hath saved me.

The Lord will repay for me; thy mercy, O Lord, endureth for ever: O despise not the work of thy hands. Glory, &c.

PSALM CXLVIII. *Alleluia.*

PRAISE ye the Lord from the heavens; praise ye him in the high places.

Praise ye him all his angels; praise ye him all his hosts.

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Praise ye him, O sun and the moon, praise ye him all ye stars and light.

Praise him ye heavens of heavens: and let all the waters that are above the heavens praise the name of the Lord.

For he spoke and they were made: he commanded and they were created.

He hath established them for ever, and for ages of ages; he hath made a decree, and it shall not pass away.

Praise the Lord from the earth, ye dragons, and all ye deeps.

Fire, hail, snow, ice, stormy winds, which fulfil his word.

Mountains and hills, fruitful trees, and all cedars.

Beasts and all cattle, serpents and feathered fowls.

Kings of the earth, and all people, princes and all judges of the earth.

Young men and maidens; let the old with the younger praise the name of the Lord.

For his name alone is exalted.

The praise of him is above heaven and earth: and he hath exalted the horn of his people.

A hymn to all his saints: to the children of *Israel*, a people approaching to him. *Alleluia.*

PSALM cl.

PRAISE ye the Lord in his holy places; praise ye him in the firmament of his power.

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Praise ye him for his mighty acts; praise ye him according to the multitude of his greatness.

Praise him with the sound of trumpet: praise him with psaltery and harp.

Praise him with timbrel and choir: praise him with strings and organs.

Praise him on high sounding cymbals: praise him on cymbals of joy; let every spirit praise the Lord. *Alleluia.*

The Benedictus, or Canticle of Zacharias.

ST. LUKE, 1.

BLESSED be the Lord God of *Israel*, because he hath visited, and wrought the redemption of his people.

And hath raised up a horn of salvation to us, in the house of *David* his servant.

As he spoke by the mouth of his holy prophets, who are from the beginning.

Salvation from our enemies, and from the hands of all that hate us.

To perform mercy to our fathers, and to remember his holy covenant:

The oath which he swore to *Abraham* our father, that he would give himself to us:

That without fear, being delivered from the hands of our enemies, we may serve him, in holiness and justice before him, all our days.

And thou, O child, shalt be called the pro-

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phet of the Most High; for thou shalt go before the face of the Lord to prepare his ways.

To give knowledge of Salvation to his people unto the remission of their sins.

Through the bowels of the mercy of our God, in which the orient from on high hath visited us.

To enlighten them that sit in darkness and in the shadow of death; to direct our feet in the way of peace. Glory, &c.

THE

SYMBOL OR CREED OF St. ATHANASIUS

WHOSOEVER will be saved, before all things it is necessary that he hold the Catholic Faith.

Which Faith except every one do keep entire, and inviolable, without doubt he shall perish everlastingly.

But the Catholic Faith is this: that we worship one God in Trinity, and Trinity in Unity.

Neither confounding the persons, nor dividing the substance.

For one is the person of the Father, another of the Son, another of the Holy Ghost.

But the Godhead of the Father, and of the Son, and of the Holy Ghost, is all one; the glory equal, the majesty co-eternal.

Such as the Father is, such is the Son, such is the Holy Ghost.

The Father uncreated, the Son uncreated, the Holy Ghost uncreated.

The Father immense, the Son immense, the Holy Ghost immense.

The Father eternal, the Son eternal, the Holy Ghost eternal.

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And yet they are not three eternals, but one eternal.

And also they are not three uncreated, nor three immense; but one uncreated, and one immense.

In like manner the Father is Almighty, the Son Almighty, the Holy Ghost Almighty.

And yet they are not three Almighties, but one Almighty.

So the Father is God, the Son is God, the Holy Ghost is God.

And yet they are not three Gods, but one God.

So likewise the Father is Lord, the Son is Lord, the Holy Ghost is Lord.

And yet they are not three Lords, but one Lord.

For as we are compelled by the Christian truth, to acknowledge every Person particularly to be God and Lord.

So are we forbidden by the Catholic religion, to say there are three Gods or three Lords.

The Father is made of none, neither created, nor begotten.

The Son is from the Father alone, not made, nor created, but begotten.

The Holy Ghost is from the Father and the Son; not made, nor created, nor begotten, but proceeding.

There is therefore one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And in this Trinity nothing is prior or posterior, nothing is greater or lesser: but the whole three Persons are co-eternal to one another, and co-equal.

So that in all things, as has been said above, the Unity in Trinity, and the Trinity in Unity, is to be worshipped.

He therefore that will be saved, must thus think of the Trinity.

But it is necessary to everlasting salvation, that he also believes firmly the Incarnation of our Lord Jesus Christ.

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The right Faith therefore is, that we believe and confess that our Lord Jesus Christ, the Son of God, is both God and Man.

He is God of the substance of his Father, begotten before ages; and he is Man of the substance of his mother, born in the world.

Perfect God and perfect Man; of a rational soul and human flesh subsisting.

Equal to the Father, according to his Godhead, lesser than the Father, according to his Manhood.

Who, although he be God and Man, yet he is not two but one Christ.

One, not by the conversion of the Godhead into flesh, but by the assuming of the Manhood unto God,

One altogether, not by confusion of substance, but by unity of person.

For as the rational soul and the flesh is one man, so God and Man is one Christ.

Who suffered for our salvation; descended into hell; rose again the third day from the dead.

He ascended into heaven; he sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the living and the dead.

At whose coming all men shall rise again with their bodies, and shall give an account of their own works.

And they that have done good, shall go into life everlasting; and they that have done evil into everlasting fire.

This is the Catholic Faith, which except a man believe faithfully and stedfastly, he cannot be saved Glory, &c.

THE MANNER OF HEARING MASS.

1 WHEN you are going to hear Mass, let your first care be to endeavour to recollect yourself as well as you can, by calling home your wandering thoughts, and taking them off from all other business

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and concerns. Imagine, that you hear within you the sweet voice of your Saviour, inviting you to come to his sacrifice, unite yourself to him.

2. In your way to the church or chapel, put yourself in spirit in company of the blessed Virgin, and the pious women, going to Mount Calvary, to be present at the passion and death of our Lord. Represent your Saviour as carrying his cross before you, to be immolated thereon for your sins; and bewail these sins of yours as the causes of all his sufferings.

3. When you enter the church or chapel, humble yourself profoundly in the presence of God; and if the blessed Sacrament be kept there, adore your Saviour on your bended knees: At taking of the holy water, make the sign of the cross on yourself, beg pardon for your sins, and humbly crave that you may be washed and cleansed from them by the blood of the *Lamb of God.*

4. Then, kneeling down, represent to yourself, by a lively faith, the majesty of God, and humbly beg his mercy and grace, that you may assist at this tremendous sacrifice in the manner you ought.

5. Propose to yourself the intention for which you desire to offer up to God, by the hand of the Priest, this great sacrifice, viz. 1. To commemorate and celebrate the death and passion, resurrection and ascension, of the Son of God. 2. To render to the divine majesty, with and through *Jesus Christ*, the sovereign homage of adoration, glory and praise. 3. To give him thanks for your redemption, and all other benefits bestowed on you, and on the whole church of heaven and earth; especially on *Jesus Christ* himself, in his humanity. 4. For obtaining mercy and pardon of sins for yourself, and for all the faithful, living and dead, through the blood of *Christ*. 5. For obtaining all grace and blessings, for yourself and all the world, especially such as you stand most in need of.

6. Unite yourself to *Jesus Christ*, the invisible Priest, in and through this sacrifice; join your adoration,

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thanksgiving, and prayer with his, and make a total offering of your soul and body to the Father, in union with the oblation of the body and blood of *Jesus Christ*, and through his hands.

WHEN YOU GO INTO THE CHURCH, SAY,

1. O Lord, in the multitude of thy mercies I will enter thy house, and adore thee in thy holy temple, and confess to thy name.

WHEN YOU TAKE THE HOLY WATER, SAY,

2. Sprinkle me, O Lord with hyssop, and I shall be cleansed: wash me, and I shall be whiter than snow.

PRAYERS BEFORE MASS.

ALMIGHTY and most merciful Father, to thee all the happy company of the celestial city, all the blessed orders of holy spirits, sing continually glory and everlasting praise. To thee, O Lord, all the glorified saints offer the just tribute of honour and adoration; nor is there any creature that can according to thy worth, give thee sufficient praise. For thou art the unspeakable, incomprehensible, and everlasting goodness. Thou, O Lord, hast made me; thou hast, through the merits of the bitter passion of thy most beloved Son, restored me to the state of salvation. To thee only is due all the praise and honour, if any the least good be found in me. Oh, my glorious Lord, I a miserable sinner, the work of thy hands, desire to give thee praise with all my mind, and with my whole heart; but without thy special grace I find myself unable for the least performance. Wherefore I come to thee, my God, my life, and my strength, my hope and only comfort, craving thy merciful assistance, that I may be enabled to praise thee.

Grant me thy grace that my mouth may speak, and my heart study thy glory. Oh! let my tongue be employed wholly in declaring thy excellencies. But because all praise in a sinner's mouth is unworthy of

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thee, sanctify me, most mighty Lord and Saviour, both inwardly and outwardly, that with heart and voice I may worthily praise thee.

O Almighty God, inspire thou my soul, that I may continually give thanks to thee, and honour thee for ever. Grant me grace, O Lord, so to praise and glorify thee in this pilgrimage, and vale of misery, that through thy mercy I may be associated to their holy fellowship, who see thee everlastingly, and sing praises to thee, world without end. *Amen.*

O MOST indulgent Father of mercies, and God of all consolation; who didst not only once give us thy blessed Son to die upon the cross for our redemption, but wouldst have this oblation to be daily renewed in the church, to revive in us daily the memory of thy love; grant us, we beseech thee, so attentively and reverently to be present at this adorable mystery, that our hearts being set on fire with contemplation of so great a love, we may come at length to be united with thee in perfect charity: through *Jesus Christ* our Lord. *Amen.*

O MOST powerful and loving Lord! the great desire thou hast of our salvation, was that which moved thee to appoint us this divine sacrifice of the mass. For thou wert not content that thy Son, having once offered himself upon the cross for our sins, should appear before thee in our behalf in the sanctuary of heaven only, where he lives always to plead for us, as our Mediator, but wouldst also have him to be daily offered to thee on earth by the function of priests, for the expiation of our sins, covered under the appearances of bread and wine, and in a manner more proportionable to our weakness: yet in both places he is the same *Jesus Christ*, thy Son; whose divine presence is the joy of the blessed in heaven, and the hope of us sinners on earth.

This mystery, most mighty Lord, far surpasseth all human capacity. But yet it is most easy to be believed by those on whom thou bestowest the gift of

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faith; it being no ways unreasonable to believe that thou, O Lord, art able to do more than we are able to understand.

For my own part, O Lord, I believe, through thy gracious goodness, plainly and sincerely, whatever thy Catholic and apostolic church teacheth me concerning this, or any other of thy most divine mysteries and doctrines. I learn from her that thy Son has declared his body and blood to be really contained in this most holy sacrament, as well as that at the same time it remains on thy right hand in heaven; and therefore I believe them both most assuredly, and the one as well as the other; since both are equally the will and work of the Almighty Word, God and Man.

I believe these mysterious truths, however incomprehensible to my senses and reason, and depend only on thy divine and inexplicable omnipotence. For as thou madest all things of nothing, so thou canst alter and dispose of all things at thy will and pleasure.

Now therefore, I beseech thee, most omnipotent God, draw away all distractions and wicked thoughts out of my mind, that I may attend on the celebration of this heavenly mystery with fear and humble reverence. Sanctify, I beseech thee, the spirit of thy servant, who is about to present himself before thee, for the offering up of this divine sacrifice, that he may do it as he ought, to thy honour and glory, to his own benefit, and for the good of all mankind. Give me grace, that by the reverend ceremonies which are here to be used, I may be put in mind of our Lord's most sacred passion, which they represent, and adore him in this glorious sacrament, with sovereign honour, and most profound humility. This, by thy grace, I purpose; this, by thy grace, I hope to perform.

Vouchsafe, O Lord, to accept the blessed body and blood of our Saviour, thy Son, Jesus Christ, offered to thee in this sacrifice, for our salvation, and for that of all thy faithful, spread over the whole world. Incline thy ears, O Lord, to the prayers of thy afflicted

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flock, and mercifully restore thy true religion where it is wanting. Open the eyes of the blind, and make them know their error; and vouchsafe, through the virtue of this sacrifice, to relieve all those who are sick or in captivity, or labour under any other distress. Give grace to the living, and a perpetual place of rest and quiet to those who are departed in thy faith, for the merits of thy only Saviour, thy Son Jesus Christ: to whom with thee, and the Holy Ghost, one God, be all glory, praise, and sovereignty for ever. *Amen.*

PRAYERS AT MASS.

At the beginning of Mass.

O ALMIGHTY Lord of heaven and earth, behold, I, a wretched sinner, presume to appear before thee this day, to offer up to thee by the hands of this thy servant, and by the hands of our high-priest, *Jesus Christ*, thy son, the sacrifice of his body and blood, in union with that sacrifice which he offered thee on the cross. 1*st.* For thy own honour, praise, adoration and glory. 2*dly.* In remembrance of his death and passion. 3*dly.* In thanksgiving for thy blessings bestowed on him and his whole church, whether triumphant in heaven, or militant on earth, especially for those bestowed on me the most unworthy of all. 4*thly.* For obtaining pardon and remission of all my sins, and of those of all others whether living or dead, for whom I ought to pray. And lastly, for obtaining all graces and blessings, both for myself and for thy whole church. O be thou pleased to

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assist me in such a manner by thy grace, that I may behave myself this day as I ought to do in thy divine presence, and that I may so commemorate the death and passion of thy son, as to partake most plentifully of the fruits of it. Through the same *Jesus Christ* thy Son. *Amen.*

AT THE CONFITEOR.

I CONFESS before thee, O Lord God Almighty, all the iniquities of my life, I acknowledge that I justly deserve thy anger and indignation, because I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault: But yet with my whole heart, and with all my soul, I turn to thee, O God, who art mild and very merciful; and purpose and promise, by thy grace, to walk daily with more care and fidelity in the way of thy commandments. Remember, O Lord, remember thy testament or covenant, which thou hast made with us, and confirmed with the blood and death of thy Son. *Be merciful to my iniquities, and remember not my sins any more.*

AFTER THE CONFITEOR.

DELIVER us, O Lord, from all iniquities, that at the end of our life we may be received into the kingdom of heaven. [*Say this thrice*] *Have Mercy on thy people,* O Christ, *whom thou hast redeemed with thy*

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precious blood. Lord, have mercy on us; Christ, have mercy on us; Lord, have mercy on us.

AT THE GLORIA IN EXCELSIS DEO.

GLORY be to God on high, and on earth peace to men of good-will. We praise thee; we bless thee; we adore thee; we glorify thee; we give thee thanks for thy great glory, O Lord God, heavenly king, God the Father Almighty. Lord *Jesus Christ* the only begotten Son, Lord God, Lamb of God, Son of the Father, thou who takest away the sins of the world, have mercy on us; thou, who takest away the sins of the world, hear our prayers; thou, who sittest at the right hand of the Father, have mercy on us. Because thou only art holy, thou only art Lord, thou only art most high, O *Jesus Christ*, with the Holy Ghost, in the glory of God the Father. *Amen.*

AT THE FIRST COLLECT.

ALMIGHTY and Everlasting God, vouchsafe, I beseech thee, to look upon this congregation, and mercifully accept the prayers of thy church, addressed to thee for us by the ministry of thy priest. Grant us, for thy mercies' sake, remission of our sins, and all things necessary for the relief and support of our souls and bodies in thy service. Convert all heretics; destroy all wicked counsels; increase true religion; and plant in our hearts the graces

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of unfeigned charity, sincere devotion, patience in troubles, joy in hope, and whatever else may conduce to thy glory and our salvation; through *Jesus Christ* our Lord. *Amen.*

AT THE EPISTLE.

O GOD, who, by thy death, didst fully accomplish that which the law foretold; and in a wonderful sacrament, has left us a memorial of thy passion, and of our deliverance; grant us, we beseech thee, so to reverence the holy mysteries of thy blessed body and blood, that our souls may always perceive in themselves the fruit of thy redemption: who livest and reignest, with the Father and the Holy Ghost, for ever and ever. *Amen.*

AFTER THE EPISTLE.

O GLORIOUS Trinity! by thee we are created; by thee we are sanctified. O adorable unity; defend, save, and protect all thy people, O Almighty God! We adore thee, O God the Father! we praise thee, O God the Son! we bless thee, O God the Holy Ghost! to whom three persons and one God, be all honour and glory for ever. *Amen.*

AT THE TRACT.

O LORD, deal not with us according to our sins, nor reward us according to our iniquities: Lord, remember not our former offences, but let thy mercy speedily come

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unto our succour, because we have great need of it. Help us, O God our Saviour, and for the glory of thy name deliver us: O Lord, be merciful to us for thy name's sake.

AT THE GOSPEL.

LORD *Jesus Christ*, who camest from heaven to instruct us in all truth, and continuest still daily to teach us by thy holy gospels, and the preachers of thy word; grant me grace, that I may be wanting in no care necessary for my being instructed in thy saving truths: Let me be as industrious in my soul's concern, as I am for my body; that while I take pains in the affairs of this world, I may not through stupidity or neglect, let my soul starve and perish everlastingly. Let the rules of thy gospel be the direction of my life, that I may not only know thy will, but likewise do it. That I may observe thy commandments, and resisting all evil inclinations of corrupt nature, only follow thee, who art the way, the truth, and the life: for thus only can I be truly thy disciple; and thus only, O *Jesus*, canst thou be my master.

THE CREDO, OR THE NICENE CREED.

I BELIEVE in one God the Father Almighty, maker of heaven and earth, of all things visible and invisible. And in one Lord *Jesus Christ*, the only begotten Son of God, and born of the Father before all ages: God, of God, light of light, true God of true God,

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begotten, not made, consubstantial to the Father, by whom all things were made: who for us men, and for our salvation, came down from heaven; and was incarnate by the Holy Ghost of the Virgin *Mary*, AND WAS MADE MAN. Was crucified also for us under *Pontius Pilate*; he suffered and was buried: and the third day he rose again, according to the scriptures. He ascended into heaven; sits at the right hand of the Father; and is to come again with glory to judge the living and the dead; of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and giver of Life, who proceeds from the Father and the Son, who together with the Father and the Son is adored and glorified; who spoke by the prophets. And one holy Catholic and apostolic church. I confess one baptism for the remission of sins, and I look for the resurrection of the dead, and the life of the world to come. *Amen.*

AT THE OFFERTORY

O LORD God, Almighty Father, who, through *Jesus Christ* thy only Son, hast instituted a new and admirable oblation which the church by tradition from the holy Apostles, makes throughout the world unto thee, O God, the great Creator of all things; offering, under a hidden mystery, the first fruits of thy creatures and gifts, to wit, bread and wine mingled with water, immediately

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to be consecrated into the flesh and blood of thy blessed Son, that by the same oblation we may present him to thee, who is the living bread descending from heaven, and giving life to all the world: Vouchsafe, most gracious God, mercifully to accept this oblation, which the Catholic church offers to thee, by the priest, for all thy people, whom thou hast purchased with the precious blood of thy dearly beloved Son, our Lord *Jesus Christ.*

AT THE ORATE FRATRES.

OUR Lord send thee help from heaven and protect thee. Our Lord be mindful to this thy sacrifice, and receive it from thy hands, to the praise and glory of his name, and to the benefit and comfort of our souls, and the souls of all the faithful, living and dead. *Amen.*

O LORD, who justifieth the wicked, and giveth life to the dead, quicken and raise me. O Lord, give compunction to my heart, and tears to my eyes, that I may ever bewail the wickedness of my sinful life with humility, and a firm purpose of amendment.

Let my prayer be admitted into thy presence, O God. If thou be angry with me, to whose assistance shall I have recourse; Or whose assistance will avail me? Remember, O Lord, that thou calledst the woman of *Canaan* and the publican to repentance, and didst receive *Peter* after his tears; re-

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ceive also my prayers, O God, my Saviour, who livest and reignest for ever. *Amen.*

WHEN THE PRIEST SAITH, SURSUM CORDA.

LIFT up our hearts, O heavenly Father, I beseech thee, from worldly cares, and the thoughts of earthly things, to meditate on thy celestial joys; that we may direct all our thoughts, words, and deeds, to serve and glorify thee, so that after this life we may enjoy thee for ever

THEN SAY WITH HIM,

IT is meet and just, right and necessary, that we always, and in all places, give thanks to thee, O holy Lord, Almighty Father, eternal God, through *Christ* our Lord: by whom the angels praise thy majesty, the dominations adore it, the powers tremble at it, the heavens, and the heavenly hosts, and the blessed seraphims, with one common joy celebrate it. Amongst whose worthy hymns, we beseech thee to command our voices also to be admitted, saying, with humble confession, Holy, Holy, Holy, Lord God of Sabaoth; the heavens and the earth are full of thy glory. *Hosannah* in the highest. Blessed is he that cometh in the name of the Lord. *Hosannah* in the highest. *Amen.*

AT THE HOLY CANON.

O *JESUS*, our high-priest, and the bishop of our souls, who offeredst thyself to God

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the Father, on the altar of the cross, a pure and immaculate host, for us wretched sinners; and hast left us thy true flesh and blood in this adorable mystery, effected by thy divine omnipotence, and commanded to be offered in remembrance of our redemption. By the same Almighty power, I beseech thee, grant that I may worthily remember thy blessed passion, and wholly offer and resign myself unto thee, my Lord, and my Redeemer. Grant that I may be present at this heavenly sacrifice, with due reverence, purity of heart, and spiritual gladness. Let my mind taste the sweetness of thy blessed presence, and behold with joy the troops of thy saints and angels, which encompass and adore thee. *Amen.*

INTERCEDE for me, O blessed Virgin *Mary*, that my prayers may prove effectual with thy Son, our Lord *Jesus*. Pray for me, O you apostles, martyrs, confessors, and virgins, with all the saints of heaven. The prayers of such, O Lord, thou despiseth not; inspire them therefore to pray for me, who livest and reignest one God for ever. *Amen.*

AN OFFERING OF YOURSELF TO GOD.

O MOST merciful Father of our Lord *Jesus Christ*, in remembrance of his blessed incarnation, in remembrance of his sorrows, tears, wounds, and precious drops of blood, in remembrance of his death and

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passion, and in acknowledgment of the world's redemption, I humby offer this holy oblation; and in union therewith, and with that all-saving oblation which he made on the cross, I offer myself, with all that I am or have, to thy praise and glory; beseeching thee to give to the living, grace, to the deceased, peace and rest, to all mercy and life everlasting. I commend to thee, O Lord, my soul and body, all my thoughts, words, and actions, most humbly beseeching thee to have mercy on me, and all those for whom I am in anywise bound to pray, as N. N. &c.

At the Consecration.

Make an Act of Faith of the real presence of your Saviour's body and blood, soul and divinity, under the sacramental veils. Offer your whole self to him, and through him to his Father. Beg that your heart and soul may be happily changed into him.

At the Elevation.

Contemplate with the eyes of your soul, your Saviour elevated upon the cross for you. Bow down all the powers of your soul to adore him, and beg that he would draw all our hearts to himself.

AT THE ELEVATION OF THE HOST.

ADORAMUS te, Christe, & benedicimus tibi, quia per sanctam Crucem tuam redemisti mundum.

AVE, verum Corpus, natum de *Maria* Virgine, vere passum, immolatum in

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nobis prægustatum in mortis examine. O dulcis, O pie, O Jesu, Fili Mariæ, miserere mei. *Amen.*

HAIL, true body, born of the blessed Virgin *Mary*, which truly sufferedst and wert offered on the cross for mankind; whose side being pierced with a spear, yielded water and blood. O Sweet, O good *Jesus*, Son of the eternal God, and Son of the blessed Virgin, have mercy on me, and vouchsafe that I may worthily receive thee at the hour of my death.

I ADORE and worship thee, O *Christ*, with all praise and benediction; because by thy bitter death and passion, thou hast redeemed my soul from endless misery. Have mercy on me, dear *Jesus*, and grant that thy death may not be frustrated in me, I most humbly beseech thee. *Amen.*

AT THE ELEVATION OF THE CHALICE.

SALVATOR mundi, salva nos; quia per Crucem et Sanguinem tuum redimisti, nos, auxiliare nobis te deprecamur Deus noster. *Amen.*

O SALUTARIS hostia! quæ cœli pandis ostium, bella premunt hostilia, da robur, fer auxilium.

HAIL, most precious and sacred blood, which flowing out of the side of my Lord and Saviour *Jesus Christ*, washeth away the spots of our offences; cleanse, sanctify, and preserve my soul, I beseech thee, to everlasting life. *Amen.*

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WE thank thee, O Lord God, merciful Father, for having been pleased to send thy only begotten Son, *Jesus Christ*, to die for us sinners, even the most shameful death of the cross, that he might offer himself to thee a most pure, holy, and acceptable sacrifice for our sins, and thereby purge our wicked consciences from all spots of uncleanness. By this thy exceeding great love to us, and by these most bitter torments of thy Son our Saviour, we humbly beseech thee continually to impart to us the fruits of our redemption, that we may daily die to the world, and be crucified to the lusts and desires of the flesh, and live to thee alone during our whole life, that in the end we may rejoice everlastingly in thy kingdom; where, with thy eternal Son, and the Holy Ghost, thou livest and reignest one God, for ever and ever. *Amen.*

SOUL of *Christ*, sanctify me; body of *Christ*, save me; water issuing out of the side of *Christ*, wash me. O good *Jesus*, hear me, hide me within your wounds; suffer me not to be separated from thee; defend me from the malignant enemy, and command me to come to thee, that with thy saints, I may praise thee for all eternity. *Amen.*

SHORT MEDITATIONS, OR ASPIRATIONS.

OH! the depth of the wisdom and knowledge of God: how incomprehensible are his judgments, and how unsearchable his ways!

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O sacrament of piety! O sign of unity! O bond of charity! He that will live hath here whereon to live, here wherein to live. Let him come and believe, and be incorporated, that he may be enlivened.

O miracle, O the goodness of God! who, sitting above with the Father, is in the same moment of time in the hand also of the priest, and delivered to such as are willing to receive and embrace him.

O dread majesty, how should I tremble to offend thee! O infinite mercy, to thee I come for pardon of my sins; to thee I have recourse in all my necessities; thee I adore with all the faculties of my soul and body. Hail, holy sacrifice, offered for me and all mankind! Hail, most precious blood, shed for me and all mankind!

O how pleasant, Lord, is thy spirit! who, to show thy sweetness towards thy children, givest them the most delicious bread from heaven, and sendest the proud away empty.

A DEVOUT PRAYER AND ADORATION,

In the presence of the blessed Sacrament.

I ADORE thee, O Saviour of my soul, Redeemer of mankind, the true sacrifice offered for the sins of the whole world. O most precious treasure! source of all delight, and repose of pure and clean hearts! O angelical food! O celestial bread! O eternal word of the Father, who for us wert made

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flesh, and yet remainest God in one and the same person. I believe most undoubtedly that, by the virtue of holy consecration, thou, O Lord, true God, and true man, art really present, after a miraculous manner, on the altar. Thou art the assured hope and only salvation of sinners. Thou art the sovereign restorative of those that languish, and the inexhaustible treasure of poor distressed pilgrims. Hallowed be thy name most sweet Saviour *Jesus Christ;* may all thy creatures sound forth praises and thanksgiving to thee, for the love wherewith thou regardest our welfare, by descending from heaven, and offering up thy pure and innocent body on the cross for our redemption. Hallowed be thy name, most blessed *Jesus*, who after thy resurrection and ascension vouchsafest to leave us, in this most venerable sacrament, the very same body, become glorious and immortal, as a memorial of thy departure, and a pledge of the infinite love which thou bearest us.

O Lamb of God, that takest away the sins of the world, have mercy on us, and grant us thy peace; refresh and recruit our souls with this spiritual and heavenly food, and strengthen us continually with thy grace, that neither in life nor death we may depart from thee, nor be deprived at any time of thy celestial benedictions; who livest and reignest with God the Father, and the Holy Ghost, to all eternity. *Amen.*

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A PRAYER FOR THE DEPARTED.

WE humbly beseech thee, O merciful Father, for the souls of the faithful who are departed this life, that this holy sacrifice may be to them eternal salvation, perpetual rest, and everlasting felicity. O my Lord *Jesus*, let this wonderful and excellent mystery of piety and bounty be to them, this day, full and perfect joy; grant that they may be filled with thee, the living and true bread, who descendest from heaven, and gavest life to the world; with thee the immaculate Lamb, that takest away the sins of the world: Make them drink of the fountain that springs to eternal life: that, so being refreshed and comforted, they may rejoice in thy holy praise and glory, world without end. *Amen.*

WHEN THE PRIEST HAS SAID THE LORD'S PRAYER.

DELIVER us, we beseech thee, O Lord, from all evil past, present, and to come; and by the intercession of the blessed and glorious Virgin *Mary*, mother of God, of thy blessed apostles, *Peter* and *Paul*, and *Andrew*, and of all the saints, mercifully grant peace in our days; that by the help of thy grace, we may always be free from sin, and safe from all disturbances.

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AT THE AGNUS DEI.

O LAMB of God, that takest away the sins of the world, have mercy on us. O Lamb of God, that takest away the sins of the world, have mercy on us. O Lamb of God, that takest away the sins of the world, grant us peace.

WHEN THE PRIEST RECEIVES.

O SACRED Banquet, in which *Christ* is received, the memory of his passion renewed, our mind replenished with grace, and a pledge of the glory to come is given to us.

Sweet *Jesus*, grant we may so reverence the sacred mysteries of thy body and blood, as to find ever in ourselves the fruits of thy redemption. *Amen.*

A SPIRITUAL COMMUNION.

O MY good God, and sweet Saviour *Jesus*, who here art come for my sake, and givest thyself to me for daily food, and for the supply of all my necessities, my own unpreparedness forbids me, O Lord, to receive thee sacramentally, yet since without thee, who art the true food of my soul, I cannot live, I humbly beseech thee to refresh me spiritually, and make me partaker of that grace, which they are sensible of, who devoutly receive thee. O good *Jesus*, despise me not, but vouchsafe to visit thy servant, and, by thy grace, to work and perfect all the ef-

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fects and virtues of thy holy sacrament in me, to thy honour, O my God, and the eternal salvation of my soul. *Amen.*

O MOST gracious God, Father of all mercies, grant, I beseech thee, that this adorable sacrifice of the blessed body and blood of thy Son our Lord *Jesus Christ*, which here, and every where throughout thy holy church, is offered as a continual thanksgiving for, and a daily remembrance of his blessed death, may obtain for us, at thy hands, mercy, and the remission of all our sins. *Amen.*

O LORD, have mercy on us, and defend thy servants, N. our chief bishop, our king, queen, us here present, and all Christian people, from all adversity always, and in all places. Grant peace and prosperity in our time, and preserve thy church from all wickedness, through our Lord *Jesus Christ* thy Son, who liveth and reigneth one God, with thee, and the Holy Ghost, for evermore. *Amen.*

THE BLESSING.

THE grace of our Lord *Jesus Christ*, the virtue of his sacred passion, and the intercession of all the saints, and elect of God be with me and defend me now, and at the hour of my death. *Amen.*

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A PRAYER, ACKNOWLEDGING OUR OBLIGATIONS TO CHRIST.

MOST merciful Saviour *Jesus*, I, a wretched sinner, acknowledge myself infinitely bound to thy divine Majesty for the innumerable blessings thou hast so liberally bestowed on me and all mankind; but especially for that inestimable benefit of my redemption, purchased by thy most cruel death and passion: Grant me grace to love and praise thee, and always with equal cheerfulness both to do what thou commandest, and to suffer what thou permittest. *Amen.*

Hail, Lord *Jesus Christ*, Son of the living God, and author of life, our mediator and advocate. Blessed be thy holy name, and blessed be that charity wherewith thou didst redeem the world. Plead for us, and save us, O Lord God, now, and at the hour of our death. *Amen.*

If any one do not love our Lord Jesus Christ, *let him be* Anathema. 1 Cor. xvi. 22

THE BEGINNING OF THE GOSPEL OF ST. JOHN.

IN the beginning was the Word, and the Word was with God, and the Word was God. This was in the beginning with God. All things were made by him, and without him was made nothing that was made. In him was life, and the life was the light of men, and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent

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from God, whose name was *John*. This man came for a witness, to bear witness of the light, that all might believe through him. He was not the light, but to bear witness of the light. That was the true light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, he gave to them power to become the sons of God; to them who believe in his name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And *the Word was made flesh*, and dwelt among us. And we saw his glory, the glory as of the only begotten of the Father, full of grace and truth.

THE CEREMONIES OF THE HOLY MASS.

THE CONFITEOR denotes the repentance and preparation we ought to have when we assist at the holy mysteries, and puts us in mind of the infinite faults we have committed; for which we ask pardon of God.

The GLORIA IN EXCELSIS DEO puts us in mind of the hymn and praise, which the angels sung at Christ's nativity.

The COLLECTS signify the prayers which our Lord made in the Temple, when he went with his mother and St. Joseph to Jerusalem, there to worship his heavenly Father.

The EPISTLE resembles the preaching of St. John Baptist.

The GRADUAL, the penance which ensued among the good people upon that preaching.

The HOLY GOSPEL betokeneth the holy preaching of our Saviour Jesus Christ.

The CREDO IN DEUM signifieth the great fruit which ensued from the holy sermons of Christ.

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The OFFERTORY denoteth the great promptitude and fervent affections of a deliberate will, which our Saviour had during his whole life, offering himself to God his Father for our redemption, and to suffer death for us.

The ORATE FRATRES, with the secret prayers, signify the retreat of our Redeemer, when he retired into the desert of *Ephraim*, where he treated secretly with his disciples about his death and passion.

The PREFACE and SURSUM CORDA signify his triumphant entry into Jerusalem; where the devout people received him with great acclamations of joy, saying, *Hosannah* in the highest.

The CANON represents his prayer in the garden, the agony and sweating of blood he endured, and how all his disciples left him.

The sundry crosses the priest makes over the host and chalice before and after consecration, are mystical representations of the many grievous torments which Christ endured in the accomplishment of the general redemption.

The ELEVATION of the HOST and CHALICE, do figure the lifting up of Christ on the cross; and inasmuch as the host and chalice are exhibited apart, the ceremony declares the separation of Christ's soul from his body, and his blood from his veins. The division of the host into three distinct parts doth show the three substances in Christ: viz. the divine of his person, the spiritual of his soul, the material of his body; and whereas, one of the said parts is put into the chalice, and as it were buried therein, thereby is signified Christ's body in the sepulchre; likewise its mingling with the blood, demonstrates that the divine personality was never separated, either from his soul in his descent into hell, or from his body lying in the sepulchre.

The PAX and AGNUS DEI makes us call to mind, that our Saviour (being the innocent Lamb without spot) has reconciled us to God his Father by

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his death and passion; accomplishing his triumph at the resurrection, being our true Paschal Lamb.

The PRIEST'S BENEDICTION, given at the end of the *MASS*, represents the peculiar recommendation, whereby Christ did recommend his church, at the rendering of his soul into the hands of his heavenly Father.

INSTRUCTIONS

CONCERNING REPENTANCE AND PENANCE.

IF a Christian could happily preserve the grace of baptism, it would not have been necessary to institute any other sacrament to remit sins; but alas! being all of us so frail and prone to fall into sin, that we even for the greater part do actually fall into grievous transgressions; and as the sacrament of baptism cannot be administered to us a second time, God, rich in mercy, compassionating our weakness, has given us a life-giving remedy, the sacrament of Penance; by which the merits of the passion of Jesus Christ are applied to us, as often as we have recourse to it. It was necessary in every age since the creation, in order to be reinstated in the grace of God, to abandon sin, to hate it, to conceive an interior grief and sorrow for it; but since Jesus Christ, after his resurrection, instituted the sacrament of penance, as St. John relates in the xxth chapter of his gospel—besides this hearty sorrow and contrition for our sins, it is necessary to make a full and sincere confession of them to the priest, in order to be freed from them; and this condition is so indispensable, that nothing can supply for it, when we have sufficient opportunities of confession to priests: if we cannot have such opportunity, the desire of doing so when first convenient, together with contrition of heart, will reconcile the sinner to God.

A sacrament so important, whose effects are so satisfactory, and whose necessity we all must feel

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and admit, should attract our most serious attention, and engage our most earnest endeavours; our all depends on its proper application, for every defect in the essential requisites, absolutely deprives us of all its efficacy. How careful therefore, ought not every Christian to be of faithfully fulfilling every essential condition required in this salutary sacrament! how fatal every mistake which may lead us to eternal death!

The conditions essential are simple and easy; applicable to every capacity, practicable in every station of life. The following instructions, though concise, will contain all that is necessary to be known, all the rules that must be adhered to, in order to fulfil the duty of the true penitent, to assist the returning sinner, and give to his soul that complacence in the voluntary humiliations of penitence which will be a foretaste of the ineffable consolations this sacrament imparts.

The sacrament of penance, as administered in the holy Roman Catholic church, is the only means by which Christians, who have been guilty of mortal sin after their baptism, can be reconciled to God; (except in the case above mentioned;) it consists of three parts; 1. *Contrition*, 2. *Confession*, 3. *Satisfaction*.

Contrition is a sincere and hearty sorrow for having offended God; not conceived merely from the servile fear of eternal torments, (which disposition, though good and useful, is not sufficient, even with the sacramental acts and absolution, to justify the sinner) but from the heinousness and odious nature of mortal sin; the goodness, the mercy, the forbearance of God; which sorrow so intimately affects the sinner, that he hates and detests those crimes he committed, turns himself to his God, whose benefits he has received, whose pardon he implores, whose compassion he endeavours to excite by his sincere return, and whose mercy he confides in with a filial respect and dread, and, like the prodigal son, he is displeased with himself for having offended so good a Father; he de-

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termines to walk no longer in the paths of vice, but throws himself at his feet, acknowledges his folly, willingly submits to all that shall be enjoined, while love of his God begins to arise in his heart, and extinguish every inclination to sin, and fills him with the most generous resolutions of suffering every calamity and torment, rather than depart from the paths of his commandments, and anew become his enemy. Such is *Contrition*, which when firm and intense, already justifies; but while it is weak and imperfect, though sincere, is called Attrition, and with the sacramental acts of confession and Absolution, fully reconciles the sinner.

This disposition must accompany the sinner as well in his preparation for *Confession*, as in the actual discharge of that duty; and when thus full of sorrow and compunction, he will easily recollect and detest his sins.

Whoever then desires this great gift of God, must beg it of him with the most profound humility, and with earnestness, imitating the woman of Canaan in her perseverance: Have mercy on me, O Lord, Son of David, St. Matth. 15 ch. 28 v. When a person finds himself moved, let him choose a time and place fit for retirement, that, retreating into himself, he may seriously meditate on all those things, which may excite him to sorrow for his sins.

1. Let him consider the number and quality of his sins.
2. The losses he sustains by sin, viz. The grace of the Holy Ghost, all the virtues and gifts of the Holy Ghost, the kingdom of heaven, and, what is more dreadful, God himself.
3. Let him consider the majesty and goodness of God, whom he has offended.
4. The injury offered to God, in preferring some vile creature to him.
5. The hatred God holds sin in.
6. Let him think of death and all its awful consequences.

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7. The many benefits God has conferred on him. Each of these will furnish a thinking soul with a vast fund of reflection, and help to increase his sorrow. Then let him say.

A PRAYER
BEFORE EXAMINATION OF CONSCIENCE.

O MY Lord and my God *be merciful to me a sinner:* I humbly acknowledge in thy sight, that as I am born in sin, and all sin is darkness, so of myself I naturally run on in the dark from one sin to another, pleasing myself, it is true, for the present, but displeasing thee, and making myself thy enemy: but thou, O God, who didst order the light to rise out of darkness, didst also send thy Word in the flesh, thy only begotten Son, to be our true light, and to enlighten every one that comes into this world; and he has admonished me of my evil inclinations, my unruly desires, and the corrupt dispositions of my heart; and warned me, as I hope for life, not to give way to them; but to subdue, crucify, and destroy them. It is my desire and design at present, O my God, to examine how far I have given way to them, and to discover what injustice, what offences, and what sins they have drawn me into; and this desire I acknowledge to be thy gift. But, O Father of mercies, and of all lights, how miserably shall I deceive myself, if thou assist me not in this work, by thy Holy Spirit! I know there is nothing hidden from thy sight; but for me I confess, I am in the dark to myself: self-love favours my passions, and betrays me into a partiality towards them; and though I have many sins that look me full in the face, and cannot be hidden, yet how many more must there be that are quite hidden from me! But do thou, O Lord, discover even these to me; enlighten this my darkness, cure my blindness, and remove every veil that hides my sins from me; that so I may be no longer a secret

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to myself, nor a stranger to my own failings. Send down thy Holy Spirit into my heart, and by a beam of thy divine light, open my understanding, that I may have a full view of my sins and transgressions; and thus knowing myself, and sincerely repenting of all my offences, I may know thee and be received again into thy favour.

Having begged the assistance of God, turn seriously to the examination of your conscience, and consider, 1*st. Whether you have wilfully committed any of those Sins which are expressly forbidden by the Ten Commandments of God.* 2*ndly. What sins you have committed of those that are contained under those general heads, commonly called the seven capital sins.* 3*dly. What against any command of the church.*

A TABLE TO HELP OUR MEMORY,

WHEN WE PREPARE FOR CONFESSION.

Of the Ten Commandments.

I. COMMANDMENT.

LIVED in ignorance of the one true living God, of any of the necessary articles of the Christian faith.

Neglected to be instructed in my duty of adoring, worshipping and serving him.

Not acknowledged his justice and wisdom in the disposal and government of all things, times, and seasons: but murmured at what was not pleasing to me.

Given way to curiosity, or the desire of knowing what belongs only to God to know, concerning myself and others.

Practised or given credit to the vain heathenish arts of knowing such things by the position of the stars, or other devices of men.

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Given credit to dreams or heathenish observations, employed prayers or sacred words to ill purposes; made use of charms for recovering of health, escaping dangers, &c.

Obstinately erred, or wilfully doubted in any article of faith.

Presumed on God's goodness.

Despaired of his mercy.

Been ashamed of things that concerned God's honour and service.

Made a sacrilegious confession, by concealing a mortal sin, or by want of true sorrow, or of a firm purpose of amendment.

Received the holy eucharist, or any other sacrament, in mortal sin, or without due preparation.

Jested at the ceremonies of the church, or other holy things.

Talked, gazed, or laughed in the church.

Contemned or laughed at devout and virtuous persons.

II. COMMANDMENT.

SWORN falsely or rashly.

Blasphemed God or his saints.

Not reprehended swearers or blasphemers when I ought.

Cursed myself or others.

Provoked others so far as to make them swear and blaspheme.

Broken my lawful vows or oaths.

III. COMMANDMENT.

NOT heard mass on Sundays and Holydays.

Done or made others do any servile work, or bought or sold on those days without necessity.

Spent those days in idleness, or worse.

Neglected to hear sermons and catechisms when I had an opportunity.

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IV. COMMANDMENT.

NOT honoured my parents, or endeavoured to relieve them in their wants.
Despised them, or spoken contemptously to them, or of them.
Taken pleasure to vex them.
Disobeyed them, or my superiors.
Been troubled, peevish, and impatient, when told of my faults, or corrected for them.

V. COMMANDMENT.

SUFFERED myself to be carried away by the motions of wrath.
Given injurious language.
Borne hatred or malice.
Desired revenge, or taken pleasure in the thought thereof.
Threatened or struck others.
Desired my own or another's death.
Not endured any thing contrary to my inclination.
Not forgiven injuries.
Refused to salute, or speak to my neighbour out of aversion.
Given others ill example by *such* and *such* things.
Induced or enticed others to sin, by command, threats, counsel, consent, praise or flattery, or by any other means.
Exposed myself to danger of sin, by *such* and *such* ways.

VI. and IX. COMMANDMENTS.

TAKEN pleasure in unchaste thoughts or desires, or in the sight of immodest objects.
Frequented immodest plays.
Uttered or read, or given ear to, or not hindered immodest words, verses, discourses, books or songs.
Touched myself or others, or kissed them unchastely.
Committed adultery, or any other impurity.

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VII. and X. COMMANDMENTS.

STOLEN, or wrongfully detained, or damaged others goods really or in desire.
Taken usury.
Cheated others by deceitful bargains, weights or measures: or by putting off false money, or bad wares; or by any other way.
Not restored when I was obliged.
Not paid my debts in due time.
Ventured too great a sum at play.
Not fulfilled my promises.
Desired my neighbour's goods.
Not pitied but slighted the poor in their necessities.
Not lent to them that wanted.
Not given alms.

VIII. COMMANDMENT.

BORNE false witness.
Called any one by injurious names.
Taken away the good name, or lessened the esteem or reputation of another, either, 1. By saying something false. 2. Or by reporting as true what was doubtful, or by revealing some secret sin or defect.
Delighted in hearing others ill spoken of, or grieved to hear them well spoken of.
Believed rashly, or not endeavoured to hinder injurious reports.
Not spoken of another's sin when I was obliged.
Dispraised others.
Sowed discord, by telling one person what another said of him.
Judged rashly.
Interpreted the doings and sayings of others in the worst part.
Concealed the truth to the prejudice of another.
Told lies.

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The greatest part of the Capital Sins have been examined in the foregoing commandments: Here follow what remains:

TAKEN pleasure in thinking too well of myself, or of my performances or qualifications.

Been puffed up with vain imaginations of my own excellence.

Attributed to myself any good, as if I had it from myself and not from God.

Despised or contemned others, out of the conceit I had of myself.

Taken pleasure in hearing myself praised; or desired and sought to be esteemed by others.

Done good works out of vain glory.

Taken pride in committing sin; or boasted of any sin; and of what sin.

Conceited myself fit for things above me; and attempted through ambition or presumption, what I was not fit for, or what was above my strength.

Set my heart upon riches, pomp, fine clothes, and loved them more than God.

Been grieved at others' prosperity, or pleased at their misfortunes.

Envied their virtues, esteem, or praise; or been troubled at their beauty, or other qualifications.

Eaten or drank to excess, or to the prejudice of health.

Broken the fasts or abstinence commanded by the church.

Had a loathing and aversion for the love and service of God.

Delayed my conversion to God, or the repentance and confession of my sins.

Neglected prayer, and other means of salvation.

Neglected the duties of my calling.

Lost my time in vanities and fooleries, or led an evil life.

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PRAYERS

BEFORE SACRAMENTAL CONFESSION.

O MAKER of heaven and earth, king of kings, and lord of lords! who of nothing createdst me to thine own image, and redeemedst me with thy most precious blood; whom I, a sinner, am not worthy to name, nor so much as to think on; I humbly desire thee to look upon me in thy pity, and to have compassion on me; who showedst mercy to the woman of Canaan and to Mary Magdalen; who forgavest the publican and the penitent thief. To thee, most holy God, I confess my sins, which, if I would, I cannot hide from thy sight. Have mercy on me, O Christ, for I have exceedingly offended thee in thought, word, and deed, *through my fault, through my fault, through my most grievous fault.*

Therefore I most humbly beseech thy goodness, O Christ, who for my sake descendedst from heaven, to have mercy on me. Thou art my creator and helper, my maker and redeemer, my governor and most indulgent Father: thou art my strength and refuge, my hope and resurrection, my life and eternal felicity. If I have committed that for which thou mayest condemn me, yet thou hast not lost that whereby thou canst forgive me. Let not my wickedness, O Lord, overcome thy goodness. Spare me, O my dearest Saviour, and take compassion on my sinful soul. To whom should I fly but to thee? If thou cast me off, who will receive me? If thou despise me and turn thy face from me, who will look on me? Receive me therefore, O my gracious Lord, returning to thee, though sinful and unworthy; for if I am impure, thou canst make me clean; if I am sick, thou canst heal me; if I am dead and buried, thou canst revive me; thy mercy is far greater than my iniquity, and thou canst forgive more than I can offend.

Consider not therefore, O Lord, the number of my sins, but according to the greatness of thy mercy,

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pardon all my transgressions. Say to my soul, I am thy salvation; who saidst to all the world, I desire not the death of a sinner, but rather that he should be converted and live. Convert me to thee, O Lord, and make me live hereafter with a greater fear of offending thee, and a deeper sense of my duty and obedience to thee; make me direct all my actions to thy honour, and diligently redeem the time I have mispent, that so, by a holy life, I may be brought to a happy death, and rejoice with thee for all eternity. *Amen.*

ANOTHER.

MOST gracious Lord! who of thy infinite love and mercy towards mankind hast ordained in thy church the sacrament of penance, as a sovereign remedy to heal our spiritual wounds, and purge us from the uncleanness wherewith after baptism we have any wise defiled our souls; look down on me an ungrateful sinner, who having many ways most grievously offended thee, purpose, through thy grace, to fly to this Sacrament for remedy, and in obedience to thy divine ordinance, confess my sins to thy minister, hoping thereby, that according as thou hast promised, I shall receive full and perfect absolution from all my sins.

Give me grace, therefore, O Lord, that as of thy goodness thou hast inspired into my heart this holy resolution, so I may with due reverence, contrition, and sincerity, accomplish what I have proposed, to the glory of thy holy name, and the full remission of all my sins. Open the secrets of my soul to me O Lord, and make me know all my sins and iniquities. Give me a perfect sorrow and hearty contrition for them, and grace to confess them to my spiritual physician, plainly and entirely, sincerely and penitently, with a firm and constant resolution to endeavour the amendment of my life for the future.

O Lord, my gracious God, the only comfort of my

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soul, since thou desirest that in all things I should sincerely serve thee, and I, through thy grace, desire nothing more than to perform thy will; how comes it to pass, O Lord, that I still offend thee? how comes it to pass, that I relapse so often into my former follies? Thy grace is not wanting. What then can it be attributed to, but only to my inconstancy and perverseness; to my unwillingness to deny myself, and to subdue my passions? for which, O Lord, I am most heartily sorry. I often determine to resist every temptation, and immediately I am overcome, and fail in my good purpose. Justly, therefore, ought I to humble my soul, and make account that on the earth there lives not any one who is more infirm or weak than myself. Increase in me daily thy grace and the sovereign virtue of humility, I most humbly beseech thee, that I may perfectly know thee and myself, thy majesty and mercy, and my own corruption and misery; that so, distrusting my own forces, and confiding in thy gracious help and favour, I may at length fight more manfully, and gain the victory over my enemies, O my only Redeemer and Saviour Jesus Christ, who, with the Father and the Holy Ghost, livest and reignest, one God for ever. *Amen.*

AFFECTIONS AND RESOLUTIONS.

MY Lord, and my all, I am confounded at the multitude and enormity of my offences against so good a God; I dare not presume even to lift up my eyes to heaven, much less to come near thy altar after so many treasons against thee. Alas! what shall I now do, O Lord? What shall I say? But, with the humble Publican, strike my breast and cry unto thee, *O God, be merciful unto me a sinner!*

My sins exceed in number the hairs of my head and the sands of the seas, but thy mercies are more innumerable than my sins. Oh! ocean of mercy, have compassion on a poor miserable sinner, and make me now at least a true penitent.

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Father, I have sinned against heaven and in thy sight; and am not worthy to be called thy child: Oh! receive me as one of the least of thy servants, and never suffer me to stray from thee any more.

It grieves me, O my God, that I have offended thee; I am heartily sorry for all the sins I have committed against thy infinite goodness. O that I could sufficiently lament them even with tears of blood.

Who will give water to my head, and a fountain of tears to my eyes, that night and day I may bewail my sins and ingratitude!

O that I had never offended my God! O that I had never sinned! Happy those souls, who have never lost their baptismal innocence! Ah! sweet Jesus, that I had been so happy!

Have mercy on me, O God, according to thy great mercy, and according to the multitude of thy tender mercies, blot out all my iniquities. Wash me yet more from my iniquities, and cleanse me from my sins, because I know my iniquities and my sins are always before me.

O that I could now, like Magdalen, present myself at the feet of my Saviour! O that I could wash them with my tears! Oh! suffer me, dear Lord, to lay down all my sins at thy feet, to be cancelled by thy precious blood!

Lord, thou hast said there is joy in heaven upon one sinner's doing penance, more than upon ninety-nine just: O give me now grace to be a true penitent indeed, that thereby heaven may rejoice at my conversion.

Thou camest, O my dear Redeemer, not to call the just, but sinners to repentance: look down upon me a poor miserable sinner, and draw me now powerfully to thee by thy grace.

I know thou willest not the death of the sinner, but that he be converted and live: O let me no longer remain dead in my sins; O let me now at least begin to live to thee!

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Create a clean heart in me, O God, and renew a right spirit within my bowels. O grant that I may now serve thee in good earnest! O let this be the change of the right hand of the Most High!

Thou hast made me, O my God, and redeemed me by thy precious blood. O despise not the work of thy hands! O let not thy blood be spilt for me in vain!

Too late have I known thee, O ancient truth! too late have I loved thee, O ancient beauty! too long have I gone astray from thee! From this moment, O my sovereign good, I desire to be for ever thine. O let nothing in life or death ever separate me from thee any more.

O divine lover of penitent souls, give me henceforward a contrite and humble heart: Oh, I desire from this hour to offer this sacrifice daily to thee, till the end of my life.

O divine Love, how little art thou known in this wicked world; how little art thou loved! Come now to me, and take full possession of my whole heart and soul, for time and eternity

Thy mercy has been infinite, in bearing so long with such an ungrateful sinner as I have been, and in daily heaping thy favours upon me. Add this one favour, O Lord, to all the rest, that henceforth, through thy grace I may never offend thee more. This one thing I earnestly beg of thee, for thy infinite mercy's sake, and through the death and passion of thy only Son: hear this one prayer, I beseech thee, and in all things else do with me what thou pleasest.

I am resolved, by thy grace, never more to return to my sins; O rather let me die than offend thee wilfully any more. I am resolved to avoid all evil company, and dangerous occasions; and to take proper measures for a thorough amendment of my life for the future. All this I resolve; but thou knowest my frailty, O my God, and if thou assist me not with thy grace, all my resolutions will prove ineffectual

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and I shall be for ever miserable. O look to me, O Lord, that I may never betray thee any more.

N. B.—Here it is proper the penitent should think upon the measures he must take for an entire amendment of life for the time to come; considering well what have been the occasions of his sins? What circumstances are apt to be dangerous to him? What precautions he must take against those dangers for the future? What pious exercises he must daily make use of? Such as prayer, meditation, spiritual reading, &c. When, and how frequently he is to approach the sacraments? &c.

When the penitent finds himself heartily sorry for having offended God, and fully determined for the time to come, to amend his life, and avoid all mortal sins, and the immediate occasions of them; he may then go to confession, in which he may follow this method.

TO BE OBSERVED AT CONFESSION.

1. IN going to confession humble yourself, by considering the majesty and judgments of God, and your own many infirmities and great unworthiness.

2. Kneeling by your pastor, say, *In the Name of the Father, &c. Pray, Father, give me your blessing.* And after the blessing say the *Confiteor* as far as *Mea maxima Culpa.*

3. Let your confession be plain, entire, and discreet, neither obscuring your offences with uncertain words, nor concealing any mortal sin, nor using any immodest expressions, or prejudicial to a third person.

4. Make not those superstitious accusations which many do; as, I have not loved God so well as I ought; I have not prayed with so great devotion as I should; I have not cherished my neighbour as I ought to have done; I have not received the sacraments with so great reverence as I ought. For in such accusations there is nothing by which your confessor may understand the state of your conscience; since all men upon earth may, and must own, the same defects. St. Fr. de Sales, Introd. Part II. c. 19.

5. Therefore rather express the actions wherein you preferred your own will before that of God, or

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your own convenience before the relief of your neighbour; and take care to distinguish between the imperfections that attend all human actions, and an ill custom of doing amiss, or a wilful neglect of duty.

6. Having ended your confession, you may add this form; Of these sins, and whatever else I cannot call to mind, or is hidden from me, I beg pardon of Almighty God, and penance and absolution of you, my ghostly Father. *Ideo precor;* or, therefore I beseech, &c.

A PRAYER AT THE RECEIVING ABSOLUTION.

O MERCIFUL God, as, at the words of thy angel, the chains fell off from the feet of St. Peter, and he immediately was restored to liberty; so grant, that by the words of this holy sacrament, pronounced by the priest, the chains of my sins may be loosed, and all my offences pardoned. *Amen.*

God be merciful to me a sinner.

Jesus, son of David, have mercy on me.

Thou who sufferedst for me have mercy on me.

PRAYERS AFTER CONFESSION.

O GOD of mercy and pity, having now through thy gracious goodness disburthened my conscience of the guilt wherewith it was oppressed, and in the humblest manner I was able, discovered all the sins I could possibly think of to thy minister, my Ghostly Father; I most humbly beseech thee to accept this confession, and forgive me all my trespasses, as well such as I forgot as those which I remembered.

Grant me grace, O Lord, to live more carefully and diligently hereafter, and to abstain from my former follies, which I utterly detest; firmly purposing through thy grace never more to offend in them; especially, O my merciful and most bountiful Saviour, give me grace to withstand these temptations where-

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with I am most grievously infested, (Here they are to be mentioned) as also to avoid all occasions of offending thee for the future.

The just Man falls seven times a day, much more then shall I fall, O my Lord, having through my own frailty and vicious customs, increased the weakness and blindness which I received from my forefather Adam; yet, Lord, as I hope, and purpose firmly, by thy merciful favour, to refrain from consenting to any mortal sin, from which I most humbly beg of thee to preserve me whilst I live, so will I by thy goodness, continually strive against my evil inclinations and passions, which are the cause of all offences. Which that I may the better perform, grant me grace, my sweet Saviour *Jesus Christ*, to persevere in examining my conscience every night more diligently than ever, according to the good instructions it hath pleased thee to impart unto me thy servant, and every morning so happily to begin the day, by offering thee the first fruits of all my actions, that the rest of it may always be employed to thy glory. Let me never flatter myself with the thoughts of having repented, and at the same time nourish folly and vice within my breast.

As for the penance enjoined me, and not yet performed, I humbly beseech thy assistance, both in the perfect remembering and diligent executing of it, till by thus daily endeavouring, through thy grace, to amend my life, I become at last a true penitent; and so, through the merits of thy blessed passion, obtain full forgiveness of my sins in this world, and in the other, everlasting life. Grant this, O my Lord and Saviour *Jesus Christ*, who with God the Father, and the Holy Ghost, livest and reignest, world without end. *Amen.*

I BESEECH thee, O Lord, let this my confession be acceptable to thee, by the intercession of the blessed Virgin Mary thy holy Mother, and of all the saints: and vouchsafe of thy infinite goodness and mercy, to supply whatever has been defective in this

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or any other of my confessions, that thou mayest fully ratify in heaven that absolution which has been here pronounced on earth; who livest and reignest for ever. *Amen.*

"For satisfaction, besides your performance of the penance enjoined you, you must labour to root out of your heart all inclinations to the sins you have confessed. If you have injured any, you must make restitution as far as you are able; if, by your example, or otherwise, you have given scandal or occasion of sin, you must, by contrary virtues, endeavour to recompense the spiritual damage of your neighbour. Beware then of that most dangerous delusion, which is to imagine, that after confession you are then at liberty to follow your own inclination, without the trouble of calling yourself any more to an account, till the next time you go to confession. Such persons only go to confession to comply with custom, or the expectation of others: they have the outward form of piety, but know not what it means; and can never overcome their corruption till they change their method."

INSTRUCTIONS AND DEVOTIONS.

Before Communion.

1. *LET a man prove and try himself*, says St. Paul, 1. Cor. xi. *and so eat of that bread*, &c. This proving to try one's self is the first and most necessary preparation for the holy communion; and consists in looking diligently into the state of one's soul, in order to discover what indispositions or sins may lie there concealed; and to apply a proper remedy to them by sincere repentance and confession: lest otherwise approaching to the holy of holies with a soul defiled with the guilt of mortal sin, we become *guilty of the body and blood of Christ, and receive judgment to ourselves, not discerning the Lord's body.* 1 Cor

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xi. For this reason we go to confession before communion, in order to clear ourselves from the filth of sin.

2. The person that is to receive the blessed sacrament must be also fasting, at least from midnight, by a command of the church, and by a most ancient and apostolical tradition, ordaining, that in reverence to so great a sacrament, nothing should enter into the body of a Christian before the body of Christ. Hence if through inadvertence, or otherwise, a person has taken any thing, though ever so little, after twelve o'clock at night, he must by no means receive that day; except in the case of danger of approaching death, when the blessed sacrament is received by way of *Viaticum.*

3. Besides this preparation of confession and fasting, the person that proposes to go to communion must endeavour to aim at the best devotion he is able, in order to dispose his soul for worthily receiving so great a guest. To this end I recommend to him:

First. To think well on the great work he has in hand; to consider attentively who it is he is going to receive, and how far he is from deserving such a favour; and to implore with fervour and humility God's grace and mercy. And this should be the subject of his meditations and prayers, for some days beforehand; but more particularly the night before his communion, and the morning he receives.

Secondly. To propose to himself a pure intention, viz. The honor of God, and the health of his own soul; and in particular, that by worthily receiving Christ in this heavenly sacrament, he may come to a happy union with him according to that of St. John, vi. 36. *He that eateth my flesh, and drinketh my blood, abideth in me, and I in him.*

Thirdly. To meditate on the sufferings and death of his Redeemer: This sacrament being instituted to this end, that we should *show forth the death of Christ until he come.* 1 Cor. xi.

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Fourthly. To prepare himself by acts of virtue, more especially of faith, love and humility; that so he may approach his Lord, with a firm belief of his real presence in this sacrament, and of that great sacrifice which he hitherto offered upon the cross for our redemption, of which he here makes us partakers; with an ardent affection of love to him who has loved us so much, and who, out of pure love, gives himself to us; and with a great sentiment of his own unworthiness and sins, joined with a firm confidence in the mercies of his Redeemer."

A PREPARATORY PRAYER,

Containing the chief Acts of Devotion, proper before Communion.

1. DIRECT YOUR ATTENTION.

O LORD Jesus Christ, king of everlasting glory, behold I desire to come to thee this day, and to receive thy body and blood in this heavenly sacrament, for thy honour and glory, and the good of my soul. I desire to receive thee, because it is thy desire, and thou hast so ordained; blessed be thy name for ever. I desire to come to thee, like Magdalen, that I may be delivered from all my evils, and embrace thee my only good. I desire to come to thee, that I may be happily united to thee, that I may henceforward abide in thee, and thou in me; and that nothing in life or death may ever separate me from thee.

2. COMMEMORATE THE PASSION OF CHRIST.

I desire in these holy mysteries to commemorate as thou hast commanded, all thy sufferings, thy agony and bloody sweat, thy being betrayed and apprehended; all the reproaches and calumnies, all the scoffs and affronts, all the blows and buffets thou hast endured for me; thy being scourged, crowned with thorns, and loaded with a heavy cross for my sins,

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and for those of the whole world; thy crucifixion and death, together with thy glorious resurrection, and triumphant ascension. I adore thee and give thee thanks for all that thou hast done and suffered for us; and for giving us, in this blessed sacrament, this pledge of our redemption, this victim of our ransom, this body and blood which was offered for us.

3. MAKE AN ACT OF FAITH.

I most firmly believe that in this holy sacrament thou art present, verily and indeed; that here is thy body and blood, thy soul and thy divinity: I believe that thou, my Saviour, true God and true man, art really here with all thy treasures; that here thou communicatest thyself to us; makest us partakers of the fruits of thy passion; and givest us a pledge of eternal life. I believe there cannot be a greater happiness than to receive thee worthily, nor a greater misery than to receive thee unworthily. All this I most steadfastly believe, because it is what thou hast taught us by thy word, and by thy church.

4. CONCEIVE A GREAT FEAR, AND HUMBLE YOURSELF.

But, O my God, how shall I dare approach to thee, so wretched a worm to so infinite a Majesty: so filthy a sinner to such infinite purity and sanctity! Alas, my soul is covered with an universal leprosy; and how shall I presume to embrace thee? My whole life has been nothing but misery and sin; and it is owing to thy mercy that I have not been long since in hell, which I have deserved a thousand times; and how shall I venture so much as to lift up my eyes to thee; much less to receive thee within my breast? I tremble at the sentence of thy Apostle, that he that receives unworthily, receives his own damnation; for I cannot but acknowledge myself infinitely unworthy: Nor should I dare ever to come to thee, were I not excited by thy most loving and pressing invitation, and encouraged by thy infinite goodness and mercy.

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It is in this mercy, which is above all thy works, I put my whole trust, and it is in this confidence alone that I presume to approach to thee. O grant that it may be with a contrite and humble heart, for this, I know, thou wilt never despise.

5. MAKE AN ACT OF CONTRITION.

Lord, I detest, with my whole heart, all the sins by which I have ever offended thy divine majesty, from the first moment that I was capable of sinning, to this very hour: I desire to lay them all down here at thy feet, to be cancelled by thy precious blood. What can I do for them, but humbly confess and lament them all my life-time; and this I heartily desire to do, and from this moment continually to cry to thee for mercy. Hear me, O Lord, by that infinite love, by which thou hast shed thy blood for me. O let not that blood be shed in vain. All my sins displease me now exceedingly, because they have offended thy infinite goodness. By thy grace, I will never commit them any more; I am sorry for them, and will be sorry for them as long as I live; and, according to the best of my power, will do penance for them. Forgive dear Lord, for thy mercy's sake; pardon me all that is past; and be thou my preserver for the time to come, that I may never more offend thee.

6. MAKE AN ACT OF DIVINE LOVE.

O sweet *Jesus*, the God of my heart and the life of my soul, as the Hart pants after the fountains of water, so does my soul pant after thee, the fountain of life, and the ocean of all good. I am overjoyed at the hearing of these happy tidings, that I am to go into the house of our Lord; or rather, that our Lord is to come into my house, and take up his abode with me. O happy moment! when I shall be admitted to the embraces of the living God, for whom my poor soul languishes with love! O come, dear *Jesus*, and take full possession of my heart for ever! I offer it

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to thee without reserve, I desire to consecrate it eternally to thee. I love thee with my whole soul, above all things; at least I desire so to love thee. It is nothing less than infinite love that brings thee to me; Oh teach me to make a suitable return of love.

7. HUMBLY BEG GOD'S GRACE.

But, O my God, thou knowest my great poverty and misery, and that of myself I can do nothing; thou knowest how unworthy I am of this infinite favour; and thou alone canst make me worthy. Oh! since thou art so good as to invite me thus to thyself, add this one bounty more to all the rest, to prepare me for thyself. Cleanse my soul from its stains, clothe it with the nuptial garment of charity, adorn it with all virtues; and make it a fit abode for thee. Drive sin and the devil far from this dwelling, which thou art pleased to choose for thyself, and make me one according to thy own heart; that this heavenly visit, which thou designest for my salvation, may not by my unworthiness be perverted to my damnation. Oh never let me be guilty of thy body and blood by an unworthy communion! For the sake of this same precious blood, which thou hast shed for me, deliver me from so great an evil: Oh! let me rather die ten thousand deaths, than thus presume to crucify thee again!

8. IMPLORE THE PRAYERS OF THE BLESSED VIRGIN, AND OF THE SAINTS.

O all ye blessed angels and saints of God, who see him face to face, whom I here receive under these humble veils; and thou most especially, ever blessed virgin, mother of this same God and Saviour, in whose sacred womb he was conceived and borne for nine months; I most humbly beg the assistance of your prayers and intercession, that I may in such manner receive him here, in this place of banishment, as to

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be brought one day to enjoy him with you in our true country, and there to praise him and love him for ever.

At the time of Communion, go up to the rail, and take up the towel, and hold it before you. Whilst the clerk says the *Confiteor*, humbly confess your sins, and beg God's pardon for them. When the priest turns about to give the *Absolution*, receive it with head bowed down, as from the hand of the invisible high priest, whom you are going to receive.

When the priest holds up a particle of the blessed sacrament, with these words, *Ecce Agnus Dei*, &c. Behold the Lamb of God, behold him who taketh away the sins of the world! humbly beg, with a lively confidence in the merits of his death and passion, that he would take away your sins.

When the priest repeats three times, *Domine non sum dignus*, &c. Lord, I am not worthy thou shouldst enter under my roof, speak only the word and my soul shall be healed, say the same with him in your heart, and humble yourself exceedingly through the sense of your unworthiness and sins; but let this be joined with a lively confidence in him, who can raise you up and perfectly heal your soul by his only word.

When the priest gives you the *Blessed Sacrament*, saying, *The body of our Lord Jesus Christ preserve thy soul to everlasting life*, Amen, receive it with a lively faith, profound humility, and a heart inflamed with love. At the time of your receiving, let your head be erect, your mouth open moderately wide, and your tongue a little advanced, so as to rest upon your under lip, that the priest may conveniently convey the blessed sacrament into your mouth; let the sacred host moisten a little upon your tongue, and then swallow it down as soon as you can, and afterwards abstain a while from spitting. If the host should chance to stick to the roof of your mouth, be not disturbed, neither must you put your finger in your mouth to remove it, but gently and quietly remove it with your tongue, and so convey it down. And then return to your place, and endeavour to entertain as well as you can the guest whom you have received.

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Spend at least a quarter of an hour after communion, in devotions suitable to that occasion. It would be a great abuse to turn your back immediately upon your Saviour, by going away, as some do, and think no more of what you have been doing. Particularly, I recommend to you three things after communion: 1st, To cast yourself down in spirit at the feet of your Lord, whom you have received; to adore him, praise him and give him thanks, for coming to so unworthy a sinner; and to invite all heaven and earth to join with you in praising and magnifying his holy name. 2dly, To make an offering of your heart and soul, and of your whole being to him, that you may henceforward love him and serve him for ever. 3dly, To present him your petitions for all the graces that you stand in need of, and to make good use of this favourable opportunity to pray heartily for yourself, and for your friends, and for the whole world.

ASPIRATIONS AFTER COMMUNION,

Taken out of the Paradise of the Soul.

BEHOLD, O Lord, I have thee now, who hast all things: I possess thee who possessest all things, and who canst do all things. Take off my heart then, O my God and my all, from all other things but thee; in all which there is nothing but vanity and affliction of spirit: let my heart be fixed on thee alone; let me ever repose in thee, where alone my treasure is, the sovereign truth, and true happiness, and happy eternity.

Let my soul, O Lord, be sensible of the sweetness of thy presence. Let me taste how sweet thou art, O Lord; that being allured by thy love, I may never more hunt after worldly joys; for thou art the joy of my heart, and my portion for ever.

Thou art the physician of my soul, who healest all our infirmities by thy sacred blood. And I am that sick man, whom thou camest from heaven to heal. O heal my soul, for I have sinned against thee.

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Thou art the good shepherd, who hast laid down thy life for thy sheep; behold, I am that sheep that was lost, and yet thou vouchsafest to feed me with thy body and blood. Take me now upon thy shoulders to carry me home. What canst thou deny me who hast given me thyself? Govern me, and nothing will be wanting to me, in the place of pasture where thou hast placed me, until thou bringest me to the happy pasture of life eternal.

O true light, which enlightenest every man that cometh into this world, enlighten my eyes, that I may never sleep in death.

O fire, ever burning, and never decaying, behold how tepid and cold I am: inflame my reins and my heart, that they may burn with thy love: for thou camest to cast fire upon earth; and what dost thou desire but that it be kindled?

O King of heaven and earth, rich in mercy, behold, I am poor and needy; thou knowest what I stand most in need of, and thou alone canst assist me and enrich me. O help me, my God, and out of the treasures of thy bounty, succour my needy soul.

O my Lord and my God, behold I am thy servant: Give me understanding, and excite my affection, that I may henceforward in all things know and do thy will.

Thou art the Lamb of God, the Lamb without spot, who takest away the sins of the world: O take away from me whatever is hurtful to me, and displeasing to thee; and give me what thou knowest to be pleasing to thee and profitable to me.

Thou art my love, and all my joy:—Thou art my God and my all: Thou art the portion of my inheritance and my chalice: Thou art he that will restore my inheritance to me.

O my God and my all, may the sweet flame of thy love consume my soul, that so I may die to the world for the love of thee, who hast vouchsafed to die upon the cross for the love of me.

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ACTS OF DEVOTION, PRAISE AND THANKSGIVING AFTER COMMUNION.

O MY sweet Jesus, my Creator and my Redeemer, my God and my all, whence is this to me, that my Lord, and so great a Lord, whom heaven and earth cannot contain, should come into this poor cottage this house of clay of my earthly habitation? O that I could give thee a hearty welcome; O that I could entertain thee as I ought? Thy loving kindness invites me to thy embraces, and I would willingly say with the spouse in the Canticles, I have found him whom my soul loveth, I have held him, and will never let him go. But the awe of so great a Majesty checks me, and the sense of my great unworthiness and innumerable sins keeps me back. No, my soul, 'tis the feet of thy Saviour only that thou canst presume to embrace; 'tis there thou must present thyself, like Magdalen, and wish that like her thou couldst wash them with thy tears: O that thou couldst be so happy!

But first, bow down thyself with all thy powers, to adore this Sovereign Majesty, which hast vouchsafed to come to visit thee; pay him the best homage thou art able, as to thy first beginning and last end; and perfectly annihilate thyself in the presence of this eternal, immense, infinite Deity. Then pour thyself forth in his presence, in praise and thanksgiving, according to the best of thy power; and invite all heaven and earth to join with thee in magnifying their Lord and thine, for his mercy and bounty to thee.

Oh! what return shall I make to thee, O Lord, for all that thou hast done for me? Behold, when I had no being at all, thou hast created me: and when I was gone astray, and lost in my sins, thou hast redeemed me, by dying for me: all that I have, all that I am is thy gift; and now after all thy other favours, thou hast given me thyself; blessed be thy name for ever. Thou art great, O Lord, and exceedingly to be

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praised; great are thy works, and of thy wisdom there is no end. But thy tender mercies, thy bounty and goodness to me, are above all thy works: these I desire to confess and extol for ever. Bless then thy Lord, O my soul, and let all that is within thee praise and magnify his name. Bless the Lord, my soul, and see that thou never forgettest all that he has done for thee. O all ye works of the Lord, bless the Lord, praise and glorify him for ever, O all ye angels of the Lord, bless the Lord, praise and glorify his name. Bless the Lord, all ye saints, and let the whole Church of heaven and earth join in praising and giving him thanks for all his mercies and graces to me; and so, in some measure, supply for what is due from me. But as all this still falls short of what is owing to thee from me, for thy infinite love, I offer thee, O eternal Father, this same Son of thine, whom thou hast given me, and his thanksgiving which is of infinite value: and this, I am sure, thou wilt accept of. Look not then upon my insensibility and ingratitude, but upon the face of thy *Christ;* and with him, and through him, receive this offering of my poor self, which I desire to make to thee.

N. B. Here also might be recited the Canticle of the Three Children, Benedicite, &c. the Te Deum, and some of the psalms of praise, which are found among the devotions for Sundays and Holidays, page 55

AN OBLATION AFTER COMMUNION.

O FATHER of mercies and God of all consolation, how hast thou loved us! to whom thou hast given thy only-begotten Son, once for our ransom, and daily for the food of our souls. What can I, a wretched creature, return to thee for this infinite charity? Verily, nothing else but this same beloved Son of thine, whom thou hast given to me; and surely thou couldst give me nothing greater or more worthy of thyself. Him then I offer to thee, O heavenly Father, with whom thou art always well pleased; him, whom thou hast lovingly delivered up to death for

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me, and given me in this most holy sacrament, which we frequent for the everlasting memorial of his death. He is our high-priest and victim: he is the propitiation for the sins of the whole world: he is our advocate and intercessor. Look down then upon him, and for his sake, look down upon me, and upon us all. Remember all the sufferings which he endured here in this his mortal life; his bitter anguish; his mortal agony and bloody sweat; all the injuries and affronts; all the blows and stripes; all the bruises and wounds that he received for us. Remember his death which thou wast pleased should be the fountain of our life: and for the sake of his sacred passion, have mercy on us. Receive, O holy Father, Almighty and everlasting God, this holy and unspotted victim, which I here offer thee, in union with that love with which he offered himself to thee upon the altar of the cross; receive him for the praise and glory of thy name; in thanksgiving for all thy benefits bestowed on me and all mankind; in satisfaction also for all my sins, and for the benefit of thy whole church, and the refreshment and comfort of all thy faithful living and dead.———Through the same Lord *Jesus Christ* thy Son.

And turning myself to thee, O my dear Lord and Saviour, who hast here given me thyself, I would gladly make some suitable return to thee for this infinite love; I would gladly make thee some offering, in acknowledgment of this rich present thou hast made me. But alas! thou knowest my poverty; thou knowest I have nothing worthy of thy acceptance; nothing but what by a thousand titles is already thine. But, O my God, such is thy goodness, thou wilt be contented with the little that I can give thee, though it be thine own already; thou askest nothing but my heart, and this I here most willingly offer thee: O be pleased to accept of it, and make it wholly thine for ever! I offer thee here my whole being, my body with all its senses, and my soul with all its powers;

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that as thou hast at present honoured them both by thy presence, so they may both be thy temple for ever: Oh! sanctify and consecrate eternally to thyself this mansion, which thou hast this day chosen for thy abode. I give thee my memory, that it may be ever recollected in thee; my understanding, that it may be always enlightened and directed by thy truth; and my will, that it may be ever conformable to thine, and ever burn with the love of thee. O take me entirely into thy hands, with all that I have, and all that I am; and let nothing henceforward, in life or death, ever separate me any more from thee. *Amen.*

A PETITION AFTER COMMUNION.

O MOST merciful Saviour, behold I have presumed to receive thee this day into my house, relying on thy infinite goodness and mercy, and hoping, like Zaccheus, to obtain thy benediction: but, alas! with how little preparation, and how little devotion! From my heart I beg pardon for my great unworthiness, and for my innumerable sins, which I detest for the love of thee, and I desire to detest for ever. Oh! wash them all away with thy precious blood: For thou art the Lamb of God that takest away the sins of the world; and one drop of this blood which thou hast shed for us, is more than enough to cancel the sins of ten thousand worlds.

Thou seest, O searcher of hearts, all my maladies, and all the wounds of my soul; thou knowest how prone I am to evil, and how backward and sluggish to good: thou seest this self-love, that tyrannizes over my soul, which is so deeply rooted in my corrupt nature, and branches out into so many vices, so much pride and vanity, so much passion and envy, so much covetousness and worldly solicitude, so much sensuality and concupiscence. Oh! who can heal all these my evils, but thou, the true physician of my soul, who giveth me thy body and blood in this blessed sacrament, as a sovereign medicine for all my infirmities, and a sovereign balsam for all my wounds?

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Dispel the darkness of ignorance and error from my understanding, by thy heavenly light; drive away the corruption and malice of my will, by the fire of divine love and charity; restrain all the motions of concupiscence, and all the irregular sallies of passion, that they may no more prevail over me; and strengthen my weakness with heavenly fortitude: destroy this hellish monster of self-love, with its many heads; or at least chain down this worst of my enemies, that it may no longer usurp the empire of my soul, which belongs to thee, and which thou hast taken possession of this day: cut off the heads of this beast, and particularly that which annoys me most, and which is my predominant passion.

Stand by me henceforth in all my temptations, that I may never more be overcome; remove from me all dangerous occasions, and grant me this one favour, that I may rather die a thousand deaths than live to offend thee mortally.

O my Jesus, thou art infinitely rich, and all the treasures of divine grace are locked up in thee: these treasures thou bringest with thee, when thou comest to visit us in this blessed Sacrament; and thou takest an infinite pleasure in opening them to us, to enrich our poverty. This gives me the confidence to present thee now with my petitions, and to beg of thee those graces and virtues which I very much stand in need of, as thou best knowest. O increase and strengthen my belief of thy heavenly truths, and grant that henceforth I may ever live by faith, and be guided by the maxims of thy gospel. Teach me to be poor in spirit; and take off my heart from the love of these transitory things, and fix it upon eternity. Teach me by thy divine example, and by thy most efficacious grace, to be meek and humble of heart, and in my patience to possess my soul. Grant that I may ever keep my body and soul chaste and pure from the corruption of lust; that I may ever bewail my past sins, and by a daily mortification restrain all irregular inclinations

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and passions for the future. Above all things, teach me to love thee, and to walk always in thy presence: teach me to love my friends in thee, and my enemies for thee: grant me to persevere to the end in this love, and so to come one day to that happy place, where I may love and enjoy thee for ever.

Have mercy also on my parents, friends and benefactors, and on all those for whom I am anywise bound to pray, that we may all love thee, and faithfully serve thee. Have merey on thy whole church, and on all the clergy and religious men and women, that all may live up to their calling, and sanctify thy name. Give thy grace and blessing to all princes and magistrates, and to all christian people. Convert all unbelievers and sinners, and bring all strayed sheep back to thy fold; particularly have mercy on N. and N. &c.

O blessed Virgin, mother of my God and Saviour, recommend all these my petitions to your Son. O all ye angels and saints, citizens of heaven, join also your prayers with mine. You ever stand before the throne, and see him face to face, whom I here receive under veils. Be ever mindful of me, and obtain from him, and through him, that with you I may bless him and love him for ever. *Amen.*

[N. B. That upon the whole day after your communion, you ought to be more than ordinarily retired, and perform more devotions than usual. Particularly watch over yourself, lest by giving way to passion, or any other sin, you suffer yourself to be robbed of any part of that treasure you have received: for is too common a trick of the devil, on the day that a person has been at communion, to fling some stumbling-block in their way, to raise them to passion, or disturb their peace, or draw them aside from their devotions by worldly distractions or diversions; and, therefore, Christians must be upon their guard on these occasions, and by retirement, recollection, and prayer, give time to the grace which they have received, to sink into their souls and take deep root there. And let them remember that they have received this fresh supply of divine grace, to the end that they may improve in every Christian virtue, and especially in the love of God, and may serve his Divine Majesty with new vigour and fervour.]

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THE SEVEN PENITENTIAL PSALMS.

The Antiphon.

REMEMBER not, O Lord, our offences, nor those of our parents; and take not revenge of our sins.

THE SIXTH PSALM.

In this Psalm, David sets forth the violence of his sickness; in the next place, he begs of God to free him from it; and, lastly, he describes the consternation of his enemies upon his prayers being heard, and his health restored to him.

LORD, rebuke me not in thy fury, nor chastise me in thy anger.

Have mercy on me, Lord, because I am infirm: heal me, Lord, because my bones are disordered.

And my soul is very much disturbed: but thou, O Lord, how long?

Turn, O Lord, and deliver my soul; save me for thy mercies' sake.

Because there is none in death that is mindful of thee; and in hell who will confess to thee?

I have been tired with groaning: every night I will wash my bed, I will water my couch with my tears.

My eye is disordered with fury; I am grown old amongst all my enemies.

Begone from me, all ye that work iniquity, because the Lord hath heard the voice of my weeping.

The Lord hath heard my petition; the Lord hath received my prayer.

Let all my enemies blush, and be troubled exceedingly: let them be turned back, and ashamed speedily.

Glory be to the Father, &c.

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THE THIRTY-FIRST PSALM.

David declares those men to be happy whose sins are forgiven. He invites all, by his own example, to have recourse to the mercy of God.

BLESSED are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man to whom the Lord hath not imputed sin; nor is there guilt in his spirit.

Because I have been silent, my bones are grown old, with my crying out all the day.

Because thy hand has been heavy upon me day and night: I am converted in my distress, whilst the thorn is stuck in me.

I have made my sin known to thee, and have not concealed my injustice.

I said, I will confess my injustice to the Lord against myself; and thou hast forgiven the impiety of my sin.

For this shall every holy one pray to thee, in a seasonable time.

And yet, in the deluge of many waters, they shall not come near him.

Thou art my refuge from the tribulation which hath surrounded me: my joy rescue me from them that encompass me.

I will give thee understanding, and instruct thee in the way thou shalt go: I will fix my eyes upon thee.

Do not become as the horse and the mule, which have no understanding.

With a muzzle and a bridle tie up the jaws of those who do not approach thee.

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Many are the scourges of a sinner; but mercy shall encompass him that hopeth in the Lord.

Be joyful in the Lord, and rejoice, ye just; and glory, all ye right of heart.

Glory be to the Father, &c.

THE THIRTY-SEVENTH PSALM.

All agree that this Penitential Psalm was made by David after the two crimes of adultery and murder which he had committed. It contains the true and just sentiments of a penitent heart.

LORD, rebuke me not in thy fury, nor chastise me in thy anger.

Because thy arrows are fastened in me; and thou hast laid thy hand heavy upon me.

There is no health in my flesh at the presence of thy wrath: my bones have no respite at the sight of my sins.

Because my iniquities are grown above my head: and, like a weighty burthen, they are become heavy upon me.

My sores are putrified and corrupted, the effect of my own folly.

I am become wretched and bent down to extremity: I went about sorrowful all the day.

Because my loins are filled with illusions; and there is no health in my flesh.

I am afflicted and humbled exceedingly: I roared with the groaning of my heart.

Lord, all my desire is before thee; and my groaning is not hidden from thee.

My heart is troubled, my strength hath forsaken me; and the light of my eyes itself is not with me.

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My friends and my neighbours drew near, and stood up against me.

And they that were nearest me stood afar off; and they that sought my soul used violence.

And they that sought me harm, spoke falsehood, and studied deceits all the day.

But I, as a deaf man, did not hear; and was as a dumb person that opens not his mouth

And I became as a man that doth not hear, and hath no reproofs in his mouth.

Because I have hoped in thee, O Lord; thou wilt hear me, O Lord, my God.

For I said, lest my enemies rejoice over me at any time, and whilst my feet totter, they speak great things against me.

Because I am prepared for scourges, and my grief is continually in my sight.

Because I will declare my iniquity, and think on my sin.

But my enemies live, and are grown powerful over me; and they that hate me unjustly are multiplied.

They who returned evil for good, slandered me, because I followed goodness.

Forsake me not, O Lord my God; depart not from me.

Attend unto my help, O Lord, the God of my salvation.

Glory be to the Father, &c.

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THE FIFTIETH PSALM.

This Psalm contains an excellent Prayer of a penitent Prince, made to God, to ask pardon for his crime, and to beg his grace to preserve him from the like temptation: and it contains not only the sentiments of his own penitence, but also admirable rules, which the Holy Ghost gives by his mouth to all sinners.

HAVE mercy on me, O God, according to thy great mercy.

And according to the multitude of thy tender mercies, blot out my iniquity.

Wash me still more from my iniquity, and cleanse me from my sin.

Because I know my iniquity; and my sin is always before me.

To thee alone have I sinned, and have done evil before thee: that thou mayest be found just in thy words, and mayest overcome when thou art judged.

For, behold, I was conceived in iniquities, and in sins did my mother conceive me.

For, behold thou hast loved truth: the dark and hidden things of thy wisdom thou hast made manifest to me.

Thou wilt sprinkle me with hyssop, and I shall be cleansed: thou wilt wash me, and I shall be made whiter than snow.

Thou wilt afford joy and gladness to my hearing; and the bones that are humbled shall rejoice.

Turn away thy face from my sins, and blot out all my iniquities.

Create in me a clean heart, O God; and renew a right spirit within my bowels.

Cast me not away from thy face; and take not thy holy spirit from me.

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Restore unto me the joy of thy salvation; and strengthen me with a perfect spirit.

I will teach thy ways to the unjust; and the wicked shall turn to thee.

Deliver me from blood, O God, the God of my salvation; and my tongue shall extol thy justice.

Lord, thou wilt open my lips, and my mouth shall set forth thy praise.

Because if thou hadst liked sacrifice, verily I would have given it: with burnt-offerings thou wilt not be delighted.

A troubled spirit is a sacrifice to God. A contrite and humble heart, O God, thou wilt not despise.

In thy good pleasure, O Lord, be gracious to Sion; that the walls of Jerusalem may be built up.

Then wilt thou accept a sacrifice of justice, oblations, and whole burnt-offerings; then shall they lay calves on thy altar.

Glory be to the Father, &c.

THE HUNDRED AND FIRST PSALM.

Whoever was the author of this Psalm, about which the interpreters do not agree, certain it is, that it contains an excellent prayer, which is proper in general for all those who are under any great affliction, either spiritual or corporal. In the figurative sense, the Fathers apply it to Jesus Christ, following the example of St. Paul, who accordingly explicates some verses in it.

O LORD, hear my prayer; and let my cry come to thee.

Turn not away thy face from me; in what day soever I shall call upon thee, hear me speedily.

For my days are vanished like smoke; and my bones are grown dry, like a thing that is parched.

I am blasted like grass, and my heart is dried-up; because I have forgotten to eat my bread.

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With the loudness of my groaning, my bones have cleaved to my flesh.

I am become like a pelican of the wilderness; I am as a night-raven in the house.

I have watched, and am become as a solitary sparrow on the house-top.

My enemies upbraided me all the day; and they that praised me swore against me.

Because I did eat ashes as bread, and mingled my drink with my tears.

By reason of thy wrath and thy indignation; for that having me lifted up on high, thou hast dashed me on the ground.

My days are gone like a shadow; and I am withered as grass.

But thou, O Lord, remainest for ever; and thy memory from generation to generation.

Thou wilt stand up, and take pity of Sion: for it is time to take pity of it, for the time is come.

Because the stones of it pleased thy servants; and they will have compassion on the earth thereof.

And the Gentiles shall fear thy name, O Lord; and all the kings of the earth thy glory.

For the Lord hath built Sion, and he will be seen in his glory.

He hath had regard to the supplication of the humble; and hath not despised their prayer.

Let these things be recorded in another generation; and the people that shall be created shall praise the Lord.

Because he hath looked down from his high sanc-

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tuary: the Lord hath looked down from heaven upon the earth,

To hear the groans of those that are in fetters; to release the children of them that were put to death;

That they may proclaim the name of the Lord in Sion, and his praise in Jerusalem.

When the people assembled together, and kings to serve the Lord.

He answered him in the way of his strength: tell me the fewness of my days.

Call me not back in the middle of my days: thy years are from one generation to another.

At the beginning, O Lord, thou didst lay the foundation of the earth: and the heavens are the work of thy hands.

They shall perish, but thou remainest; and all shall grow old like a garment.

And as a cloak thou wilt change them, and they shall be changed. But thou art the very same; and thy years will not fail.

The sons of thy servants shall inhabit; and their seed shall be directed for ever.

Glory be to the Father, &c.

THE HUNDRED AND TWENTY-NINTH PSALM.

This Psalm is an excellent model for sinners that implore the mercy of the Lord: and it is particularly applied by the church to beg his mercy for the dead as well as for the living.

FROM the depths I have cried unto thee, O Lord: Lord, hear my voice. Let thy ears be attentive to the voice of my petition.

If thou wilt observe iniquities, O Lord; Lord, who shall sustain it?

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Because there is propitiation with thee: and by reason of thy law, I have expected thee, O Lord.

My soul hath expected on his word: my soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy; and with him plentiful redemption.

And he will redeem Israel from all his iniquities.

Glory be to the Father, &c.

THE HUNDRED AND FORTY-SECOND PSALM.

David made this Psalm, when God punished him, by the rebellion of his son Absalom, for his former sins of adultery and murder. He humbles himself before God, and begs his pardon and mercy; and by his example teaches all sinners how they ought to humble themselves before God for their sins.

LORD, hear my prayer; give ear to my supplication, according to thy truth; hear me, according to thy justice.

And enter not into judgment with thy servant: for no one living shall be found just in thy sight.

For the enemy hath persecuted my soul: he hath brought down my life into the earth.

He hath placed me in darkness, like the dead of past ages: and my spirit is in anguish with myself: my heart is disturbed within me.

I reflect on the days of old; I considered all thy deeds: I meditated on the work of thy hands.

I stretched forth my hands to thee: my soul is to thee as earth without water.

Hear me quickly, O Lord, my spirit hath fainted.

Turn not away thy face from me: lest I be like those that descend into the lake.

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Make me hear thy mercy betimes; because I have hoped in thee.

Make known to me the way I am to walk in; because I have lifted up my soul to thee.

Deliver me from my enemies, O Lord; to thee I have had recourse: teach me to do thy will; because thou art my God.

Thy good spirit will conduct me on the right ground: for thy name's sake, O Lord, thou wilt make me live by thy equity.

Thou wilt rescue my soul out of tribulation; and in thy mercy thou wilt destroy my enemies.

And thou wilt destroy all that afflict my soul, because I am thy servant.

Glory be to the Father, &c.

The Antiphon.

REMEMBER not, O Lord, our offences, nor those of our parents; and take not revenge of our sins.

THE LITANY.

LORD, have mercy on us.
Christ have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven, have mercy on us.
God the Son, Redeemer of the world, have mercy on us.
God the Holy Ghost, have mercy on us.
Holy Trinity, one God, have mercy on us.

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Holy Mary,
Holy Mother of God,
Holy Virgin of Virgins,
Saint Michael,
St. Gabriel,
St. Raphael
All ye holy Angels and Arch-angels,
All ye holy orders of blessed spirits,
St. John Baptist,
St. Joseph,
All ye holy Patriarchs and Prophets,
St. Peter,
St. Paul,
St. Andrew,
St. James,
St. John,
St. Thomas,
St. James,
St. Philip,
St. Bartholomew,
St. Matthew,
St. Simon,
St. Matthias,
St. Thaddeus.
St. Barnaby,
St. Luke,
St. Mark,
All ye holy Apostles and Evangelists,
All ye holy disciples of our Lord,
All ye holy Innocents,
St. Stephen,
St. Laurence,

Pray for us.

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St. Vincent,
St. Fabian and St. Sebastian,
St. John and St. Paul,
St. Cosmas and St. Damian,
St. Gervase and St. Protase,
All ye holy Martyrs,
St. Sylvester,
St. Gregory,
St. Ambrose,
St. Augustine,
St. Jerome,
St. Martin,
St. Nicholas,
All ye holy Bishops and Confessors,
All ye holy Doctors,
St. Anthony,
St. Bennet,
St. Bernard,
St. Dominick,
St. Francis,
All ye holy Priests and Levites,
All ye holy Monks and Hermits,
St. Mary Magdalen,
St. Agatha,
St. Lucy,
St. Agnes,
St. Cecily
St. Catharine,
St. Anastatia,
All ye holy Virgins and Widows,
Pray for us.

All ye Saints of God, make intercession for us.

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Be merciful unto us, spare us, O Lord.
Be merciful unto us, graciously hear us, O Lord.
From all evil, O Lord, deliver us.
From all sin, O Lord, deliver us.
From thy wrath, O Lord, deliver us.
From sudden and unprovided death, O Lord deliver us.
From the deceits of the devil, O Lord, deliver us.
From anger, hatred, and ill-will, O Lord, deliver us.
From the spirit of fornication, O Lord, deliver us.
From lightning and tempest, O Lord, deliver us.
From everlasting death, O Lord, deliver us.
By the mystery of thy holy incarnation, O Lord, deliver us.
By thy coming, O Lord, deliver us.
By thy nativity, O Lord, deliver us.
By thy baptism and holy fasting, O Lord, deliver us.
By thy cross and passion, O Lord, &c.
By thy death and burial, O Lord, &c.
By thy holy resurrection, O Lord, &c.
By thy admirable ascension, O Lord, &c.
By the coming of the Holy Ghost, the comforter, O Lord, &c.
In the day of Judgment, O Lord, &c.
We sinners, do beseech thee, hear us.
That thou spare us, we beseech thee, hear us.

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That thou pardon us, we beseech thee, hear us.

That thou vouchsafe to bring us to true penance, we beseech thee, hear us.

That thou vouchsafe to govern and preserve thy holy church, we beseech thee hear us.

That thou vouchsafe to preserve our apostolic prelate; and all ecclesiastical orders in holy religion, we beseech thee, hear us.

That thou vouchsafe to humble the enemies of thy holy church, we beseech thee, hear us.

That thou vouchsafe to give peace and true concord to Christian kings and princes, we beseech thee, hear us.

That thou vouchsafe to grant peace and unity to all Christian people, we beseech thee, hear us.

That thou vouchsafe to comfort and keep us in thy holy service, we beseech thee, hear us.

That thou lift up our minds to heavenly desires, we beseech thee, hear us.

That thou render eternal good things to our benefactors, we beseech thee, hear us.

That thou deliver our souls, and those of our brethren, kinsfolk and benefactors from eternal damnation, we beseech thee, hear us.

That thou vouchsafe to give and preserve the fruits of the earth, we beseech thee, hear us.

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That thou vouchsafe to give eternal rest to all the faithful departed, we beseech thee, hear us.

That thou vouchsafe graciously to hear us, we beseech thee, hear us.

Son of God, we beseech thee, hear us.

Lamb of God that takest away the sins of the world, spare us, O Lord.

Lamb of God, that takest away the sins of the world, hear us, O Lord.

Lamb of God, that takest away the sins of the world, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us. Our Father, &c.

Vers. And lead us not into temptation.

Resp. But deliver us from evil. *Amen.*

THE 69th PSALM.

INCLINE unto my aid, O God; O Lord, make haste to help me.

Let them be confounded and ashamed, who seek my soul.

Let them be turned backward, and blush for shame, who desire evils to me.

Let them be turned away forthwith, blushing for shame, who say unto me, it is well, it is well.

Let all that seek thee, rejoice and be glad in thee, and let such as love thy salvation, say always, the Lord be magnified.

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But I am needy and poor, O God, help me.

Thou art my helper and my deliverer, O Lord, be not slack.

Glory be to the Father, &c.

Vers. Save thy servants.

Resp. Trusting in thee, O my God.

Vers. Be unto us, O Lord, a tower of strength.

Resp. From the face of the Enemy.

Vers. Let not the enemy prevail against us.

Resp. Nor the son of iniquity have power to hurt us.

Vers. O Lord, deal not with us according to our sins.

Resp. Nor reward us according to our iniquities.

Vers. Let us pray for our Chief Bishop *N.*

Resp. O Lord preserve him, and give him life, and make him blessed on earth; and deliver him not to the will of his enemies.

Vers. Let us pray for our benefactors.

Resp O Lord, for thy name's sake, vouchsafe to render eternal life to all those by whom we have received good.

Vers. Let us pray for the faithul departed.

Resp. Eternal rest give to them, O Lord, and let perpetual light shine unto them.

Vers. Let them rest in peace.

Resp. Amen.

Vers. For our brethren absent.

Resp. O my God, save thy servants, trusting in thee.

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Vers. Send them help, O Lord, from thy holy place.

Resp. And from Sion protect them.

Vers. O Lord, hear my prayer.

Resp. And let my supplications come unto thee.

LET US PRAY.

O GOD, whose property is always to have mercy, and to spare, receive our petitions, that we and all thy servants, who are bound by the chain of sin, may by the compassion of thy goodness be mercifully absolved.

HEAR, we beseech thee, O Lord, the prayers of thy suppliants, and pardon the sins of them that confess to thee, that of thy bounty thou mayest give us pardon and peace.

OUT of thy clemency, O Lord, show thy unspeakable mercy to us, that so thou mayest both acquit us of our sins, and deliver us from the punishment which we deserve for them.

O GOD, who by sin art offended, and by penance pacified, mercifully regard the prayers of thy people, who make supplication to thee, and turn away the scourges of thy anger which we deserve for our sins.

O ALMIGHTY and eternal God, have mercy on thy servant, N. our chief bishop, and direct him according to thy clemency, in the way of everlasting salvation, that by thy grace he may desire such things as are agreeable to thy will, and perform them with all his strength.

O GOD, from whom are all holy desires, righteous counsels, and just works: give to thy servants that peace which the world cannot give, that our

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hearts being disposed to keep thy commandments, and the fear of the enemies taken away, the times through thy protection may be peaceable.

INFLAME, O Lord, our reins and hearts with the fire of thy holy spirit; to the end, we may serve thee with a chaste body, and please thee with a clean heart.

O GOD, the creator and redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins, that through the help of pious supplications, they may obtain the pardon which they have always been desirous of.

PREVENT, we beseech thee, O Lord, our actions by thy holy inspirations, and carry them on by thy gracious assistance, that every prayer and work of ours may begin always from thee, and by thee be happily ended.

O ALMIGHTY and eternal God, who hast dominion over the living and the dead, and art merciful to all whom thou fore-knowest shall be thine by faith and good works: We humbly beseech thee, that they for whom we have purposed to offer up our prayers, whether this present world still retains them in the flesh, or the next world hath received them out of their bodies, may by the intercession of thy saints, and the clemency of thy goodness, obtain pardon and full remission of all their sins: through our Lord *Jesus Christ* thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Vers. O Lord, hear my prayer.

Resp. And let my supplication come unto thee.

Vers. Our Almighty and most merciful Lord, graciously hear us.

Resp. Amen.

Vers. May the souls of the faithful, through the mercy of God, rest in peace.

Resp. Amen.

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A PRAYER TO BE SAID IN THE TIME OF PERSECUTION.

O MY Lord Jesus Christ, true God and true Man, who sufferedst an ignominious death on the cross for my redemption; I humbly offer up to thee my soul, my body, my life, my land, my goods, and my fortune to be wholly disposed of according to thy most blessed will: and if it be thy holy pleasure, that I should lose my life or fortune for the profession of thy holy name, and the Catholic religion, Lord, I humbly and freely submit thereunto, beseeching thee of thy infinite goodness and mercy, and by the merit of thy bitter death and passion, thou wilt please to forgive me my sins. Give me strength and patience to overcome all temptations and adversities, pardon all my enemies and persecutors, and all the injuries they have done me in thought, word or deed, and make us all partakers of thy heavenly kingdom: who, with the Father and the Holy Ghost, livest and reignest one God, world without end. *Amen.*

A PRAYER COMPOSED BY ST. AUSTIN, AND RECOMMENDED TO THE DEVOTION OF ALL CHRISTIANS, BY P. URBAN VIII.

Ante Oculos tuos Domine, &c.

BEFORE thy holy eyes, O Lord, we humbly lay open our guilty lives. If we compare the faults we have committed, with the stripes we have received

We must confess the evils we have done, are far greater than the evils which we suffer.

The crimes whic burden our consciences are heavy, but the chastisements which thou sendest us, are light.

We feel the punishment of sin, and still continue in the obstinacy of sinning.

Our weak nature faints under thy scourges; and our perverse wills grow stronger in their vices.

Our restless minds find no content in the liberties of the world, yet will not our stiff necks bend to thy sweet yoke.

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We sigh away our days in grief, yet all our sorrow works not the least amendment in our lives.

If thou tarriest for our repentance, we abuse thy mercy; if thou takest vengeance on our ingratitude, we cannot bear thy justice.

Whilst we are under the rod we bewail our offences; as soon as the smart is passed, we forget our tears.

If you stretch out your hand, we promise duty; if you withhold your sword, we cease to pay our vows.

If you strike, we pray for pardon; and when thou hast pardoned, we provoke thee again to strike.

Thus we accuse our guilty selves, and freely acknowledge, that unless thou be merciful, we must be miserable.

Let then thy goodness, Lord, grant our prayers, without any merit of ours, whose power created us from nothing, that we may be able to pray, through Jesus Christ our Lord. *Amen.*

THE ANTIPHON.

WE wait in expectation of our Saviour's coming, who will restore our frail bodies, according to the pattern of our glorious body.

Vers. Behold the God of heaven is our Redeemer.

Resp. In him we will put our confidence, and will not fear.

ALMIGHTY God, who for the redemption of mankind, didst send thy only begotten Son, to assume our flesh, and suffer death upon the cross, we humbly pray, that as our Saviour hath left us here an example of his patience, he would vouchsafe to make us hereafter partakers of his glory: who with thee, and the Holy Ghost, liveth and reigneth one God, world without end. *Amen.*

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DEVOUT PRAYERS MADE BY SIR THOMAS MORE, WHILST HE WAS PRISONER IN THE TOWER.

GIVE me, O Lord, the grace in all my fear and agony, to have recourse to the great fear and wonderful agony, which thou, my sweet Saviour, suffered on mount Olivet, before thy most bitter passion, and in the meditation thereof, to conceive such spiritual comfort, as shall be profitable to my soul.

Take from me, O my God, all vain-glorious thoughts, all appetite of my own praise, all envy, covetousness, gluttony, sloth, luxury: all forward affection, all appetite of revenge, all desire of others' harm; all pleasure in provoking any person to anger, all delight of exprobration and insult against any in affliction, or calamity. Give me, O Lord, an humble, quiet, peaceable, patient and charitable mind, that all my thoughts, words or deeds, may have a taste of thy holy spirit.

Give me, O Lord, a lively faith, a firm hope, and a fervent charity; a love of thee incomparably above the love of myself; and that I may love nothing to thy displeasure, but every thing in order to thy satisfaction.

Give me, O Lord, a longing to be with thee; not for avoiding the calamities of this wretched world, nor so much for escaping the pains of purgatory, or those of hell; nor for the attaining the joys of heaven with respect to my own advantage; as purely for the love of thee.

Retain for me, O Lord, thy love and favour, which my love of thee, were it ever so great, could not (without thy infinite goodness) deserve.

Pardon, O Lord, my boldness in making such high petitions, being so vile and sinful a wretch, and so unworthy to obtain the lowest: Yet, O Lord, they are such things as I am bound to wish for, and should be near the effectual desire of them, if my manifold sins were not the impediment; for which, O sweet Saviour Christ, vouchsafe of thy goodness to wash

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me with that blessed blood that issued from thy tender body, in the divers torments of thy most bitter passion.

Take from me, O Lord, this lukewarm, or rather this stark cold manner of meditation, and this dullness in prayer: give me fervour and delight in thinking on thee; and the grace earnestly to desire thy holy sacraments, and especially to rejoice in the presence of thy blessed body (sweet Saviour Christ) in the holy sacrament of the altar; and duly to thank thee for thy great visit therein, and that high memorial with tender compassion, to remember and consider thy most bitter death on the cross.

Make us all, O Lord, every day virtually participants of thy holy sacrament, make us all lively members, Sweet Saviour Christ, of thy holy mystical body, the Catholic church.

Lord give me patience in tribulation, and grace in every thing to conform my will to thine, that I may truly say, Thy will be done on earth, as it is in heaven.

The things, good Lord, that I pray for, give me grace to labour for. *Amen.*

INSTRUCTIONS

With Prayers and Directions for the Sick.

WHENSOEVER God shall please to visit thee with sickness, thou oughtest with much diligence to prepare thyself to die well. Discharge thy heart of the cares of this world; receive devoutly the sacraments of the church, and wholly recommend thy soul to God, that thou mayest obtain strength to pass through thy journey.

Remember the passion of our sweet Saviour and Redeemer *Jesus Christ;* embrace in thy heart his holy cross, kiss his sacred feet, and hide thyself in his blessed wounds, that thou mayest be safe, and happily escape all the snares and enticements of the devil:

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humbly beseeching our Saviour *Jesus Christ*, that he would vouchsafe to wash thy soul with his precious blood, and entirely pardon all thy sins.

And because of the unfruitfulness and imperfections of thy own life, offer to God the Father, through the merits of *Jesus Christ*, his most holy incarnation, death and passion.

Recommend thyself to our blessed Lady, the glorious Virgin, mother of God, and to the other citizens of heaven, and principally to that saint, whom thou hast been accustomed most to pray unto, believing certainly that they hear thy prayers, and not doubting, but if that thou art truly sorrowful for thy sins, and dost heartily recommend thyself in thy last agony to their holy patronages, they will obtain of God for thee such graces as shall be necessary for thee in this dangerous passage.

A PROFESSION AND PRAYER VERY PROFITABLE TO BE MADE BY THE SICK.

I A MOST wicked and unworthy sinner, redeemed by the precious blood of our Lord *Jesus Christ*, profess openly that with a sincere heart I forgive all those who have at any time offended me, or done me injuries in what manner soever: most humbly desiring every one I have offended, (whether present or absent) that they would vouchsafe also to forgive me.

[Here let the sick person call to mind his sins in particular, and ask God forgiveness, purposing firmly, by God's grace, never to commit sin again; though his sins be ever so many, and the manner of his offences ever so horrid and grievous, yet he is to trust to the goodness and omnipotence of God, whose mercies are innumerable, and to hope and be conforted in the passion of *Jesus Christ* our Redeemer, saying, I believe in God, the Father Almighty, creator of heaven and earth, and in *Jesus Christ*, his only Son, our Lord, &c.]

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O HOLY Trinity, I beseech thee to keep and preserve this pure religion of my faith, and grant that it may be ever sounding in my conscience till my spirit departs.

O Almighty and merciful Jesus, I protest before thee and all the court of heaven, that I have a will and desire to finish my life in this faith; wherein every child that is obedient to our mother, thy holy church, is bound to live and die.

Furthermore, my sweet Saviour, I protest that I believe wholly and universally all that which is contained in the Catholic faith, and that which a true faithful Christian ought to believe, and that if it happen, by the assaults of the devil, or by violence of sickness, I shall come to think, say, or do, any thing contrary to this purpose, I revoke it at this present, and protest that I give no consent to any such thought, word, or work.

I rejoice and give thanks to my loving Creator and Redeemer for the marvellous goodness of his bounty, through which I hope undoubtedly to die in the holy Catholic faith; and so I commend my soul and body into his most holy hands, now, and at the hour of my death. *Amen.*

O SWEET Jesus, I desire neither life nor death, but thy most holy will: thee, O Lord, I look for: Be it unto me, sweet Jesus, that when I die, you receive my soul, and though I come late to thee, yet grant that with thee and in thee I may receive the happy wages of eternal life. If thou wilt, sweet Jesus, that I live longer on earth, I purpose by the assistance of thy grace, to amend the rest of my life, and offer all in sacrifice to thee, for thy honour and glory, according to thy blessed will. *Amen.*

O MERCIFUL Jesus! my virtue and power, my comfort and ease, my protector and redeemer, in whom I have hoped, in whom I have believed, and whom I have loved; my sweet delight, my tower of

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strength, my hope from my childhood, the guide of my life, call me and I will answer thee: O Creator of heaven and earth stretch forth the power of thy mercy to the work of thy hands, which thou created out of the slime of the earth, and tiedst together with bones and sinews. Command, O Lord, stay not, for it is time that dust should return to dust, and my soul to thee, my Saviour, who sent it down first into the world.

Open the gates of life, for you died on the cross for my sake, and promised to receive me. Come, my sweet Lord, let me embrace thee, let me not lose thee; bring me into thy heavenly palace: thou art my redeemer, my glory, my habitation, and benediction. Receive me, most gracious Lord, according to the multitude of thy mercies, and place me in joys at thy right hand for ever. *Amen.*

I AM sick, my life is weak, and therefore to thee, O Lord, I run as my only physician: heal me, O Lord, and I shall be made whole: and since all my confidence is reposed in thee, let me not be confounded: but what am I, O most merciful God, that speak so boldly to thee? I am a sinner, begotten, born, and brought up in sin. I am a rotten carcass, a vessel of corruption, and meat for worms. What victory, O Lord, will it be, if when thou contendest with me, thou shouldst overthrow me, who am less in respect of thee, than a little chaff before the face of the wind? Forgive, O Lord, forgive all my sins, and lift me up from this low and miserable valley of tears. Thou art my Lord and my God, flesh of my flesh, bone of my bone; thou didst assume my human nature, that I might boldly have recourse to thee, as my brother, and wouldst so mercifully shadow thy divinity, that I might not be afraid of thy dread Majesty. Wherefore, arise, O Lord, and help; arise, and reject me not for ever.

I am, sweet Jesus, a part of that dear purchase which thou madest on the cross; for me thou sheddest

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thy precious blood; cast me not away, I am that sheep that has gone astray: seek me, O good shepherd, and bring me to thy flock, that thou mayest be justified in thy words; for thou hast promised that at what hour soever a sinner repents of his sins, and turns to thee, he shall be saved. I lament, O Lord, and mourn for my sins, I acknowledge my iniquity, my wickedness is always in my sight. I have sinned against heaven and before thee, and am not worthy to be called thy servant. Turn away thy face, O Lord, from my sins, and blot out all my iniquities, according to thy great mercy. Cast me not away from thy sight, deal not with me according to my sins, nor reward me as my iniquities deserve; but help me, O Lord, my Saviour, and for the glory of thy name deliver me. Deal mercifully with me, according to thy great mercy; that with the rest of thy elect, I may be admitted into thy glorious and eternal palace, and praise thee for ever. *Amen.*

THE LITANY FOR THE SICK.

LORD have mercy on him *(her* or *me.)*
Christ have mercy on him.
Lord have mercy on him.
O God the Father, creator of the world, have mercy on him.
O God the Son, redeemer of mankind, have mercy on him.
O sacred Trinity, three persons and one God, have mercy on him.
Holy Mary, pray for him.
All ye holy angels and arch-angels, pray, &c.
Holy Abel, pray for him.
All ye blessed company of the just, pray, &c.
Holy Abraham, pray for him.
Holy St. John Baptist, pray for him.
All ye holy patriarchs and prophets, pray, &c.

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St. Peter and St. Paul, pray for him.
St. Andrew and St. John, pray for him.
All ye holy Apostles and Evangelists, &c.
All ye holy disciples of our Lord, pray for him.
All ye holy Innocents, pray for him.
St. Stephen and St. Laurence, pray, &c.
All ye holy Martyrs, pray for him.
St. Sylvester and St. Augustine, pray, &c.
All ye holy bishops and confessors, pray, &c.
St. Bennet and St. Francis, pray for him.
All ye holy priests and religious, pray, &c.
St. Mary Magdalen and St. Lucy, pray, &c.
All ye holy virgins and widows, pray for him.
All ye holy saints of God, make intercession for him.
Have mercy O Lord, and spare him.
Have mercy, O Lord, and hear him.
From all his sins, deliver him, O Lord.

From all the temptations, and the snares of Satan, deliver him, O Lord.

From all impatience, and repining at thy just chastisements, deliver him, O Lord.

From dejection of Spirit, and diffidence in thy mercy, deliver him, O Lord.

From fear of death, and too much desire of life, deliver him, O Lord.

From distracting his mind with the things of this world, and neglecting to prepare himself for eternity deliver him, O Lord.

By thy cross and passion, deliver him, O Lord.

By thy death and burial, deliver him, O Lord.

By thy glorious resurrection and ascension, deliver him, O Lord.

By the grace of the Holy Ghost, the comforter, deliver him, O Lord.

In the hour of death, and in the day of judgment, deliver him, O Lord.

We sinners, beseech thee hear us.

That it would please thee to comfort him in his sorrows, and enable him to look beyond death, on the blessed state it leads to. We beseech thee, hear us

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That it would please thee to bring into his thoughts all thy mercies, and by them encourage him to a confidence in thee. We beseech thee, hear us.

That thou wouldst vouchsafe him the grace to order all his temporal affairs with prudence, justice and charity: and with a free and quiet mind, wholly attend to dispose himself to heaven. We beseech thee, hear us.

That thou wouldst vouchsafe him the grace entirely to confess, and sincerely to repent of all his sins. We beseech thee, hear us.

That thou wouldst vouchsafe him the grace heartily to forgive all those who have offended him, and satisfy to his power whoever has suffered the least prejudice by him. We beseech thee, hear us.

That being thus reconciled to thee, and all the world, he may with an humble and assured hope, reverently receive the sacred *Viaticum* of thy blessed body, and firmly persevere to the end by thy grace and favour. We beseech thee hear us.

That the pains of his sickness may expiate the punishment due to his sins, by diminishing his love of this world, and increasing his desire of the next. We beseech thee, hear us.

That whatever thy providence shall determine concerning him, he may readily submit to thy holy will, and whether he lives or dies, be always thine. We beseech thee, hear us.

Son of God, we beseech thee, hear us.

O Lamb of God, that takest away the sins of the world, spare us, O Lord.

O Lamb of God, that takest away the sins of the world, hear us, O Lord.

O Lamb of God, that takest away the sins of the world, have mercy on us.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father, &c.

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Vere. O Lord, hear my prayer.
Resp. And let my supplication come unto thee.

THE PRAYER.

ALMIGHTY and everlasting God, in whose hands are the keys of life and death, whose infinite wisdom disposes of all things for the best, for them that love thee: behold, we beseech thee, thy servant, whom thou hast cast upon the bed of sickness, and support with thy grace his afflicted spirit; strengthen his faith, increase his hope, and perfect his charity; sanctify to him every accident of his sufferings; that if thy mercy shall restore him to his health, he may more carefully correct the errors of his former life, and if it shall please thee to call him to thyself, he may pass through the valley of the shadow of death with safety, and be transported by thy holy angels into the mansions of bliss; where no fear shall trouble him, no pain torment him, nor grief disturb the quiet of his mind; but perfect security, pure delights, and unspeakable joys, shall for ever be established unto him; through our Lord Jesus Christ, thy only Son, who with thee and the Holy Ghost, liveth and reigneth one God, world without end.

A RECOMMENDATION OF A SOUL DEPARTING.

BLESSED are they that die in the Lord, for they rest from their labours, and their works follow them. In peace then depart, O happy soul, out of this miserable world to thy eternal home, depart with a full hope and confidence in the name of God, the Father Almighty, who created thee: In the name of *Jesus Christ*, Son of the living God, who suffered for thee on the holy cross: In the name of the Holy Ghost, whose graces were infused into thee: In the name of the holy angels and arch-angels: In the name of the cherubims and seraphims, and of all the choirs of the blessed spirits: In the name of the patriarchs and prophets: In the name of the holy apostles and

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of the blessed spirits: In the name of the patriarchs and prophets; In the name of the holy apostles and evangelists: In the name of the holy martyrs and confessors: In the name of the holy virgins, and of all the saints of God. Let thy place be this day in peace, and habitation in holy *Sion*. Through *Christ* our Lord. *Amen.*

O GRACIOUS God, who according to the multitude of thy mercies, blottest out the sins of such as are penitent, and with thy remission and pardon, purgest the guilt of past offences, mercifully look upon this thy servant *N.* and for these our prayers, grant him his requests, who most earnestly craves the pardon of all his sins. Renew in him, O most merciful father, whatever is corrupt through the frailty of the flesh, or by the craft of Satan. Have mercy, O Lord, on his sighs, have mercy on his tears, and again admit him to the sacrament of thy reconciliation, who has no hope but in thy mercy. Through *Christ* our Lord. *Amen.*

TO the infinite mercy of Almighty God, and to his sacred protection, I recommend thee, whose creature thou art. That thou mayest return again to thy maker, who framed thee of a piece of clay. Let therefore the noble company of holy angels meet thy soul; let the whole senate of apostles receive thee, let the triumphant army of glorious martyrs conduct thee, the multitude of shining confessors encompass thee, let thy whole choir of singing virgins rejoice to see thee, and lead thee to the place of rest and quietness; let *Christ Jesus* appear to thee with a mild and cheerful countenance, and adjudge thee to be among those who always attend on him.

Christ Jesus deliver thee from all torments, who was crucified for thee: *Christ Jesus* deliver thee from death, who vouchsafed to die for thee: *Christ Jesus*, Son of the living God, place thee in his garden of paradise, which is always pleasant and flourishing. He that is

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the true shepherd, receive thee amongst his sheep, absolve thee from all thy sins, and place thee at his right hand, in the inheritance of his elect. *Amen.*

DELIVER, O Lord, the soul of thy servant, from all dangers of hell, and from all pain and tribulation. *Resp.* Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst *Enoch* and *Elias* from the common death of the world. *Resp.* Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst *Noah* from drowning in the general flood. *Resp.* Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst *Job* from all his misery and affliction. *Resp.* Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst *Isaac* from being offered in sacrifice by the hands of his father. *Resp.* Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst *Lot* from *Sodom*, and the flame of fire, *Resp.* Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst *Moses* from the hand of *Pharoah*, king of the *Egyptians*. *Resp.* Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst *Daniel* from the den of lions. *Resp.* Amen,

Deliver, O Lord, the soul of thy servant, as thou deliveredst the three children out of the fiery furnace, and from the hands of the cruel and unmerciful king, *Resp.* Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst St. *Peter* and St. *Paul* out of prison. *Resp.* Amen.

And as thou deliveredst that blessed virgin and martyr St. *Thecla*, from her most cruel torments, so vouchsafe to deliver the soul of this thy servant, and bring it into the freedom of thy elect, to partake of thy everlasting joys in heaven. *Resp.* Amen.

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THE LITANY FOR THE DEAD.

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Jesus, receive our prayers.
Lord Jesus, grant our petitions.

O God the Father, creator of the world, have mercy on the souls of the faithful departed.

O God the Son, Redeemer of mankind, deliver the souls of the faithful departed.

O God the Holy Ghost, perfecter of the elect, accomplish the bliss of the faithful departed.

O sacred Trinity, three persons and one God, give rest to the souls of the faithful departed.

Blessed Virgin Mary, who by the special privilege of grace, was triumphantly assumed into the kingdom of thy Son, pray for the souls of the faithful departed.

Blessed angels, who ordering aright the first act of your will, were immediately settled in an unchangeable state of felicity, pray for the souls of the faithful departed.

Blessed patriarchs, whose spirits were filled with joy, when the desired of all nations brought redemption to your long captivity, pray for the souls of the faithful departed.

Blessed prophets, who having patiently attended the coming of the Messiah, were at length refreshed with the happy visit of his divine person, pray for the souls of the faithful departed.

O ye blessed saints, who at the glorious resurrection of our Saviour, were by him translated from the bosom of *Abraham* to the clear vision of God, pray for the souls of the faithful departed.

Blessed apostles, who at the last and terrible day shall sit on twelve thrones, judging the twelve tribes of *Israel*, pray for the souls of the faithful departed.

Blessed disciples of our Lord, who following his

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sacred steps in the narrow path of perfection, went straight unto the heavenly *Jerusalem*, pray for the souls of the faithful departed.

Blessed martyrs, who passing through the red sea of your own blood, without journeying through a tedious wilderness, entered immediately into the land of promise, pray for the souls of the faithful departed.

Blessed confessors, who despising the vanities here below, and placing your affections entirely on the joys above, are already arrived to the full possession of all your wishes, pray for the souls of the faithful departed.

Blessed virgins, who watching continually with your lamps prepared, were ready at the first voice of the chaste spouse of heaven, to enter with him into the marriage chambers, pray for the souls of the faithful departed.

O all ye holy saints, who not retaining at your deaths the least irregular adherence to any creature, were perfectly capable of an immediate union with your creator, pray for the souls of the faithful departed.

Be merciful, O Lord, and pardon their sins.

Be merciful, O Lord, and hear their prayers.

From the shades of death, where they sit deprived of the blissful light of thy countenance, deliver them, O Lord.

From the evils to which their defective mortification in this world has exposed them in the other, deliver them, O Lord.

From thy anger, which now too late they grieve to have provoked by their negligence and ingratitude, deliver them, O Lord.

From the bonds of sin wherein they remain entangled by the disorder of their affections, deliver them, O Lord.

From the pains of purgatory, justly inflicted upon them as the proper effects of their sins, deliver them, O Lord.

From the dreadful prison, whence there is no re-

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lease till they have paid the utmost farthing, deliver them, O Lord.

From all the torments incomparably greater than the sharpest sorrows of this life, deliver them, O Lord.

By the multitude of thy mercies, which have always shown compassion on the frailties of human nature, deliver them, O Lord.

By the infinite merits of thy death upon the cross, where thou reconciledst the world to thy Father, deliver them, O Lord.

By thy victorious descent into hell, to break asunder the chains of death, and free such as were imprisoned, deliver them, O Lord.

By thy glorious resurrection from the grave, when thou openedst the kingdom of heaven to all believers, deliver them, O Lord.

By thy triumphant ascension into heaven, when you led captivity captive, and promised to prepare a place for thy servants, deliver them, O Lord.

By thy dreadful coming to judge the world, when the works of every one shall be tried by fire, deliver them, O Lord.

We sinners beseech thee, hear us.

That it may please thee to hasten the day of visiting thy faithful, detained in the receptacles of sorrow, and transport them to the city of eternal peace, we beseech thee, hear us.

That it may please thee to shorten the time of expiation for their sins, and graciously admit them into thy holy sanctuary, where no unclean thing can enter, we beseech thee, hear us.

That it may please thee, through the prayers and alms of thy church, and especially the inestimable sacrifice of thy holy altar, to receive them into thy tabernacles of rest, and crown their long hopes with everlasting fruition, we beseech thee, hear us.

That the blessed vision of Jesus may comfort them, and the glorious light of the cross shine upon them we beseech thee, hear us.

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That the holy angels may bring them into the land of the living, and the glorious queen of saints present them before thy throne, we beseech thee, hear us.

That the venerable patriarchs may meet them, and all the ancient prophets rejoice to see them, we beseech thee, hear us.

That the sacred college of apostles may open to them the gates of bliss, and the victorious army of martyrs conduct them to thy palace, we beseech thee, hear us.

That the blessed company of confessors may place them in the seats of eternal glory, and the chaste train of virgins, with heavenly anthems, congratulate their reception, we beseech thee, hear us.

That the whole triumphant church may celebrate the jubilee of their deliverance; and the choirs of angels sing hymns of Joy for their new and never ending felicity, we beseech thee, hear us.

That in the midst of all these triumphs, the souls that are delivered, may themselves adore the glorious author of their happiness, and in their white robes eternally sing *Alleluias* to our God that sits upon the throne, and to the lamb that redeemed us by his blood, and made us kings to reign with him for ever, we beseech thee, hear us.

Son of God, we beseech thee, hear us.

O Lamb of God, who shall come with glory, to judge the living and the dead, give rest to the souls of the faithful departed.

O Lamb of God, at whose presence the earth shall be moved, and the heavens melt away, give rest to the souls of the faithful departed.

O Lamb of God, in whose blessed book of life all their names are written, give eternal rest to the souls of the faithful departed.

THE ANTIPHON.

DELIVER us, O Lord, and all the faithful in that day of terror, when the sun and moon shall be darkened, and the stars fall down from heaven. In

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that day of calamity and amazement, when heaven itself shall shake, and the pillars of the earth be moved, and the glorious majesty of Jesus come with innumerable angels to judge the world by fire.

Vers. Deliver us, O Lord, in that dreadful day.

Resp. And place us with thy blessed, at thy right hand for ever.

Vers. O Lord, hear my prayer.

Resp. And let my supplication come unto thee.

ALMIGHTY God, with whom do live the spirits of the perfect, and in whose holy custody are deposited the souls of those that depart hence in an inferior degree of thy grace, who being by their imperfect charity rendered unworthy of thy presence, are detained in a state of grief, and suspended hopes: As we bless thee for the saints already admitted to thy glory, so we humbly offer our prayers for thy afflicted servants, who continually wait and sigh for the day of their deliverance. Pardon their sins, supply their unpreparedness, and wipe away the tears from their eyes, that they may see thee, and in thy glorious light eternally rejoice: through Jesus Christ, &c.

O ETERNAL God! who besides the general precepts of charity, hast commanded a particular respect to parents, kindred and benefactors: grant we beseech thee, that as they were the instruments by which thy providence bestowed on us our birth, education and other innumerable blessings, so our prayers may be the means to obtain for them a speedy delivery from their excessive sufferings, and free admittance to thy infinite joys: through Jesus, &c.

MOST wise and merciful Lord, who hast ordained this life as a passage to the future, confining our repentance to the time of our pilgrimage here, and reserving for us hereafter the state of punishment and reward: vouchsafe thy grace to us, who are yet alive, and still have an opportunity of a reconciliation with thee, so to watch over all our actions, and correct

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every deviation from the true way to heaven, that we may be neither surprised with our sins uncancelled, nor our duties imperfect; but when our bodies go down into the grave, our souls may ascend to thee, and dwell for ever in the mansions of eternal felicity: through Jesus Christ, our Lord and Saviour. *Amen.*

THE 129th PSALM.

FROM the depths I have cried unto thee, O Lord, *as in page* 132.

HAVE mercy on me, O God, according to thy great mercy, *as in page* 128.

DELIVER me, O Lord, from eternal death, in that fearful day, when the heavens and the earth shall be moved, when thou comest to judge the world by fire: I tremble and fear when that examination shall come, and thy future anger, when the heavens and the earth shall be moved.

That day is the day of anger and calamity and misery: That day is great and very bitter, when thou shalt come to judge the world by fire, eternal rest give to them, O Lord, and let perpetual light shine unto them. Deliver me, O Lord, from eternal death, in that dreadful day, when the heavens and the earth are to be moved, when thou shalt come to judge the world by fire.

FOR THE SOULS LATELY DEPARTED.

O LORD we commend to thee and to thy infinite clemency, the souls of thy servants lately departed this life. According to thy mercy pardon them, we beseech thee, those sins which they have committed, through human frailty, that they may live with thee in the kingdom of everlasting bliss. *Amen.*

WE commend, O Lord, the souls of thy servants into the hands of the most glorious virgin *Mary*, mother of mercy and clemency; into the hands of thy holy angels and celestial courtiers, of thy holy

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patriarchs and prophets, of thy blessed apostles, evangelists and disciples: into the hands of thy holy virgins and widows, and of all those blessed saints, who have pleased thee from the creation of the world unto this time; that by their intercession and assistance, they may be delivered from the prince of darkness, and from all dreadful torments. Grant this, O God Almighty, and full of mercy, for the bitter passion of thy holy Son, our Saviour Jesus; to whom with thee and the Holy Ghost, be all honour and glory for ever. *Amen.*

A PRAYER FOR THE SOULS OF OUR PARENTS.

O God by whom all things live, and through whom our bodies are not destroyed in dying, but are changed into better: we most humbly beseech thee to command the souls of thy servants to be received by the hands of thy holy angels, and brought into thy heavenly country. Pardon them mercifully all the sins which they have committed, that they may live with thee in eternal light; through Jesus Christ our Lord. *Amen.*

ANOTHER FOR THE SAME.

O GOD of Abraham, God of Isaac, God of Jacob, who art God of the living and of the dead, look mercifully on all thy servants, whom thou hast received into another life: pardon what through frailty they have committed, command thy holy angels to carry them into the bosom of thy patriarchs and apostles, into the place of perpetual repose where is neither sorrow, grief, nor fear, but an assembly of innumerable saints rejoicing in the country of the happy and just, and eternally seeing the glory of thy Christ; through whom be to thee all honour, service and adoration in the Holy Ghost, for ever. *Amen.*

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FOR SUCH SOULS AS HAVE NO PARTICULAR INTERCESSOR.

O MERCIFUL God, take pity on those souls, who have no particular friends or intercessors to recommend them to thee, nor any comfort in their torments, nor other hope, save only in that thou madest them according to thy image and likeness, and who either through negligence, or length of time, are forgotten by their friends and posterity: spare them, O Lord, and preserve the noble works of thy hands, let not the glory due to thy name be given to any other; vouchsafe to look upon them, and deliver them from their intolerable pains and torments, and place them in the number of thy blessed saints and celestial citizens. Grant this through Jesus Christ, our Lord and Saviour, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

A PRAYER FOR THE DEAD IN GENERAL.

O GOD, the Creator and Redeemer of all the faithful; give to the souls of thy servants departed, full remission of all their offences, that through the help of pious supplications, they may obtain the pardon which they have always been desirous of, who livest and reignest, world without end. *Amen.*

Vers. Give them eternal rest, O Lord.
Resp. And let perpetual light shine unto them.
Vers. May they rest in peace. *Resp.* Amen.

PSALM XC.

HE that dwells in the help of the highest, shall abide in the protection of the God of heaven.

He shall say to our Lord, thou art my protector and my refuge, my God, I will hope in him.

Because he shall deliver me from the snare of hunters: and from the harsh word.

With his shoulders shall he over-shadow thee, and under his wings thou shalt hope.

His truth shall encompass thee with a shield, thou shalt not be afraid of the terror by night.

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Nor of the arrow that flieth by day, of mischief that cometh in the dark, of the incursion, and the mid day devil.

A thousand shall fall on thy side, and ten thousand on thy right hand, and those things shall not approach thee.

But thou shalt consider with thine eyes, and shalt see the reward of sinners.

Because thou, O Lord, art my hope, thou hast made me the highest of thy refuge.

There shall no evil come to thee, and the scourge shall not approach to thy tabernacle.

Because he hath given his angels charge over thee, that they may keep thee in all thy ways.

They shall carry thee in their hands, lest perhaps thou shouldst hurt thy foot against a stone.

Thou shalt walk on the asp and basilisk; and thou shalt tread on the lion and dragon.

Because he hath hoped in me, I will deliver him: I will protect him, because he hath known my name.

He hath cried to me and I will hear him: I am with him in tribulation, I will deliver him and glorify him.

I will replenish him with length of days, and will show him my salvation.

Glory be to the Father, &c.

PRAYERS,

For Women travailing with Child.

TO GOD THE FATHER.

MOST merciful Father of heaven, hear the prayers of thy servant, for thy handmaid labouring with child: that as by thy good providence she hath conceived, so by thy special blessing, she may speedily be delivered: through our Lord Jesus Christ, thy Son, who with thee and the Holy Ghost, liveth and reigneth one God, world without end. *Amen.*

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TO GOD THE SON.

O BLESSED Jesus, who was born without any pain to thy most pure virgin mother: grant mercifully that the fruit of thy handmaid may so come safe and perfect into this world, that it may by the font of baptism be born again to thee: who with the Father and the Holy Ghost, livest and reignest one God, world without end. *Amen.*

TO GOD THE HOLY GHOST.

O GOD the Holy Ghost, assured comforter of those who call on thee, vouchsafe we beseech thee, to hear thy servants offering thee our prayers in behalf of thy handmaid, that by thy grace she may patiently suffer the pains of childbearing, and by thy mercy obtain a safe and speedy deliverance, who with the Father and the Son livest, &c.

TO OUR BLESSED LADY.

The Antiphon.

TO thee, and to thy holy intercession, O virgin, mother of God, all women labouring in childbirth fly, repel them not in their necessities, but help them with thy powerful prayers, O glorious and ever blessed virgin.

Vers. In all our tribulations and anguishes.

Resp. The blessed virgin mother assist us.

MOST pure virgin, and glorious mother of our Saviour, who next to thy dear Son, art our refuge, our hope and comfort; vouchsafe, we beseech thee, to implore his mercy for thy suppliant, that she may be safely delivered, and the fruit of her womb baptised, and hereafter so live in the fear and service of God, that it may come at last to the kingdom of joy and eternal glory: through Jesus Christ our Lord. *Amen.*

Hail Mary, &c.

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The Antiphon.

SALVE REGINA.

HAIL to the queen who reigns above,
Mother of clemency and love,
Hail thou, our hope, life, sweetness, we
Eve's banished children, cry to thee,
We from this wretched vale of tears,
Send sighs and groans unto thy ears;
O then, sweet advocate, bestow
A pitying look on us below.
After this exile, let us see
Our blessed Jesus, born of thee;
O merciful, O pious maid,
O gracious Mary, lend thy aid.
Vers. Pray for thy distressed handmaid,
O blessed mother of God.
Resp. That she may for ever rejoice in thy Son.

THE PRAYER.

O ALMIGHTY and eternal God, who didst so prepare the body and soul of the glorious Virgin Mary, by the co-operation of the Holy Ghost, that she became worthy of the reception of thy Son; grant that through the pious intercession of his blessed mother, in whose commemmoration we now rejoice, thy servant who laboureth with child, may be succoured and speedily delivered; through the same Jesus Christ, our Lord. *Amen.*

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THE JESUS PSALTER.

ACTS iv. 12.—*There is no other Name under Heaven given to men, in which we may be saved.*

ADVERTISEMENT.

The Psalters now in use amongst devout Christians, are of three sorts.

The 1st is David's, which contains thrice fifty Psalms. The 2d is that of our blessed lady, commonly called the Rosary, or Beads; composed of thrice fifty ave's. The 3d is the Psalter, or invocation of Jesus; which consists of fifteen petitions: and the glorious name of Jesus, being to be repeated ten times before each of them, the repetition is likewise made thrice fifty times.

may be said as the Rosary, either all at once, or at thrice, (which perhaps will be better) according to the person's devotion and leisure: For as much as this sacred name is not to be repeated over hastily, but with great reverence and attention.

You must begin with a devout genuflection, or bowing, at the adorable name of Jesus: saying,

PART I.

IN the name of Jesus, let every knee bow, of things in heaven, or things on earth, and of things under the earth. And let every tongue confess that our Lord Jesus Christ is in the glory of the Father. Phil. ii. 10, 11.

THE FIRST PETITION.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } *Have mercy on me.*

JESUS, have mercy on me, O God of compassion, and forgive the many and great offences I have committed in thy sight.

Many have been the follies of my life, and great are the miseries I have deserved for my ingratitude.

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Have mercy on me, dear Jesus, for I am weak. O Lord, help me, who am unable to help myself.

Deliver me from setting my heart upon any of thy creatures, which may divert my eyes from a continual looking up to thee.

Grant me grace henceforth, for the love of thee, to hate sin; and out of a just esteem of thee, to despise all worldly vanities.

Have mercy on all sinners, Jesu, I beseech thee; turn their vices into virtues, and after making them true observers of thy law and sincere lovers of thee, bring them to bliss and everlasting glory.

Have mercy also on the souls in purgatory, for thy bitter passion I beseech thee, and for thy glorious name JESU.

O blessed Trinity, one eternal God, have mercy on me. Our Father, &c. Hail Mary, &c.

THE SECOND PETITION.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } *Help me.*

JESUS, help me to overcome all temptations to sin, and the malice of my ghostly enemy.

Help me to spend my time in virtuous actions, and in such labours as are very acceptable to thee.

To resist and repel the motions of my flesh to sloth, gluttony, and carnality.

To render my heart enamoured of virtue, and inflamed with a strong desire of thy glorious presence.

Help me to deserve and keep a good name, by a peaceful and pious living to thy honour, Jesu, my own comfort, and the benefit of others.

Have mercy on all sinners, &c.

Our Father, &c. Hail Mary, &c.

THE THIRD PETITION.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } *Strengthen me.*

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JESUS, strengthen me in soul and body, to please thee in executing such works of virtue, as may bring me to everlasting joy and felicity.

Grant me a firm purpose, most merciful Saviour, to amend my life, and recompense for the years past.

Those years which I have misspent to thy displeasure, in vain or wicked thoughts, words, deeds, and evil customs.

Make my heart obedient to thy will, and ready for thy love to perform every work of mercy.

Grant me the gifts of the Holy Ghost, which through a virtuous life and a devout frequenting thy most holy sacraments, may at length bring me to thy heavenly kingdom.

Have mercy on all sinners, &c.

Our Father, &c. Hail Mary, &c.

THE FOURTH PETITION.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } *Comfort me.*
Jesus, Jesus, Jesus,

JESUS, comfort me, and give me grace to place my chief, my only joy and felicity in thee.

Send me heavenly meditations, spiritual sweetnesses, and fervent desires of thy glory: ravish my soul with the contemplation of heaven, where I shall everlastingly dwell with thee.

Bring often to my remembrance thy unspeakable goodness, thy gifts and the great kindness which thou hast shown me.

And when thou bringest to my mind the sad remembrance of my sins, whereby I have so ungratefully offended thee: comfort me with the assurance of obtaining thy grace, by the spirit of perfect repentance, which may purge away my guilt, and prepare me for thy kingdom.

Have mercy on all sinners, &c.

Our Father, &c. Hail Mary, &c.

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THE FIFTH PETITION.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } *Make me constant.*

JESUS, make me constant in faith, hope and charity, give me perseverance in all virtues, and a resolution never to offend thee.

Let the memory of thy passion, and of those bitter pains thou sufferedst for me, strengthen my patience, and recreate me in all tribulation and adversity.

Let me always hold fast the doctrines of the Catholic church, and render me a diligent frequenter of all holy duties.

Let no false light of this deceitful world blind me, no carnal temptation, or fraud of the devil shake my heart.

My heart which has for ever set up its rest in thee, and resolved to undervalue all for thy eternal reward.

Have mercy on all sinners, Jesu, we beseech thee, turn their vices into virtues, and making them true observers of thy law, and sincere lovers of thee, bring them to bliss and everlasting glory.

Have mercy also on the souls in purgatory, for thy bitter passion, I beseech thee, and for thy glorious name, JESUS.

O blessed Trinity, one eternal God, have mercy on me.

Our Lord Jesus Christ humbled himself, being made obedient unto death, even the death of the cross. Phil. ii. 8.

Hear these my petitions, O my most merciful Saviour, and grant me thy grace so frequently to repeat and consider them, that they may prove easy steps, whereby my soul may climb up to the knowledge, love and performance of my duty to thee, and my neighbour, through the whole course of my life. *Amen.*

Our Father, &c. Hail Mary, &c. I believe in God, &c.

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PART II.

BEGIN AS BEFORE, SAYING.

IN the name of Jesus, let every knee bow, &c.

THE SIXTH PETITION.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } *Enlighten me with spiritual wisdom.*

JESU, enlighten me with spiritual wisdom to know thy goodness, and all those things which are most acceptable to thee.

Grant me a clear apprehension of my only good, and a discretion to order my life according to it.

Grant that I may wisely proceed from virtue to virtue, till at length I arrive to the clear vision of thy glorious majesty.

Permit me not, dear Lord, to return to those sins for which I have sorrowed, and of which I have purged myself by confession; grant me grace to benefit the souls of others, by my good example, and to reduce those, by good counsel, who misbehaved towards me.

Have mercy on all sinners, Jesus, I beseech thee, turn their vices into virtues, and making them true observers of thy law, and sincere lovers of thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in purgatory, for thy bitter passion, I beseech thee, and for thy glorious name, JESUS.

O blessed Trinity, one eternal God, have mercy on me.

Our Father, &c. Hail Mary, &c.

THE SEVENTH PETITION.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } *Grant me grace to dread thee.*

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JESUS, grant me grace inwardly to dread thee, and to avoid all occasions of offending thee.

Let the threats of the torments which are to fall on sinners, the fear of losing thy love, and thy heavenly inheritance, always keep me in awe.

Let me not dare to remain in sin, but return soon to repentance, lest through thy anger, the dreadful sentence of endless death and damnation fall upon me.

Let the powerful intercession of thy blessed mother, and all thy saints, but above all, thy own merits and mercy, O my Saviour, ever be between thy avenging justice, and my poor soul.

Enable me, O my God, to work out my salvation with fear and trembling, and let the apprehension of thy sacred judgment, render me a more humble and diligent suitor at the throne of grace.

Have mercy on all sinners, &c.

Our Father, &c. Hail Mary, &c.

THE EIGHTH PETITION.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } *Grant me grace to love thee.*
Jesus, Jesus, Jesus,

JESUS, grant me grace truly to love thee, for thy infinite goodness, and those excessive bounties I have, and hope for ever to receive from thee.

Let the remembrance of thy kindness and patience conquer the malice and wretched inclinations of my perverse nature.

Let the consideration of thy many deliverances, thy frequent calls and continual assistances in the ways of life, make me ashamed of my ingratitude.

And what dost thou require of me for all thy mercies, or by them, but to love thee? and why dost thou require it, but because thou art my only good?

O my dear Lord! my whole life shall be nothing but a desire of thee: and because I indeed love thee, I will most diligently keep thy commandments.

Have mercy on all sinners, &c.

Our Father, &c. Hail Mary, &c.

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THE NINTH PETITION.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } *Grant me grace to remember my death.*

JESUS, grant me grace always to remember my death, and the great account I am then to give; that so my soul being always well disposed, it may depart out of this world in thy grace.

Then by the holy intercession of thy blessed mother, and the assistance of the glorious St. Michael, deliver me from the enemy of my soul: and thou my good angel, I beseech thee to help me at that most important hour.

Then, dear Jesus, remember thy mercy, and turn not thy most amiable face away from me, because of my offences. Secure me against the terrors of that day, by causing me now to die daily to earthly things, and to have my conversation continually in heaven.

Let the remembrance of thy death teach me how to esteem my life, and the memory of thy resurrection encourage me to descend cheerfully into the grave.

Have mercy on all sinners, &c.

Our Father, &c. Hail Mary, &c.

THE TENTH PETITION.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } *Send me here my purgatory.*

JESUS, send me here my purgatory, and so prevent the torments of that cleansing fire, which attend those souls in the next world, that have not been sufficiently purged in this.

Vouchsafe to grant me those merciful crosses and afflictions, which thou seest necessary for the taking off my affections from all things here below.

Since none can see thee that love any thing which is not for thy sake, suffer not my heart to find any rest here, but in sighing after thee.

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Too bitter, alas! will be the anguish of a soul which is separated from thee; which desires, but cannot come to thee, being clogged with the heavy chains of sin.

Here then, O my Saviour, keep me continually mortified to this world; that being purged thoroughly with the fire of thy love, I may immediately pass from hence into thy everlasting possession.

Have mercy on all sinners, Jesu, I beseech thee; turn our vices into virtues, and making them true observers of thy law, and sincere lovers of thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in purgatory, for thy bitter passion, I beseech thee, and for thy glorious name, JESUS.

O blessed Trinity, one eternal God, have mercy on me.

Our Lord Jesus Christ humbled himself, being made obedient unto death, even the death of the cross. Phil. ii. 8.

Hear these my petitions, &c.

Our Father, &c. Hail Mary, &c. I believe in God, &c.

PART III.

BEGIN AS BEFORE, SAYING,

IN the name of Jesus, let every knee bow, &c.

THE ELEVENTH PETITION.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } *Grant me grace to avoid ill company.*

JESUS, grant me grace to avoid ill company, or if I chance to come among such, I beseech thee, by the merits of thy uncorrupt conversation among sinners, to preserve me from being overcome by any temptation to mortal sin.

Cause me, O blessed Lord, to remember always

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with dread, that thou art present and hearest: who wilt take an account of all our words and actions, and judge us according to them.

How dare I then converse with slanderers, liars, drunkards, or swearers, or with such whose discourse is either quarrelsome, dissolute, or vain.

Repress in me dear Jesu, all inordinate affections to carnal pleasure, and to the delights of taste; grant me grace to avoid such company, as would blow the fire of those unruly appetites.

Thy power defend, thy wisdom direct, thy fatherly pity chastise me, and make me live so here among men, that I may be fit for the conversation of angels hereafter.

Have mercy on all sinners, &c.

Our Father, &c. Hail Mary, &c.

THE TWELFTH PETITION.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
} *Grant me grace to call on thee for help.*

JESUS, grant me grace in all my necessities to call on thee for help, faithfully remembering thy death and resurrection for me.

Wilt thou be deaf to my cries that wouldst lay down thy life for my ransom? or canst thou not save me, that couldst take it up again for my crown?

Whom have I in heaven but thee? O my Jesus, whose blessed mouth has pronounced, call on me in the day of trouble, and I will deliver thee.

Thou art my sure rock of defence against all sorts of enemies: Thou art my ready grace, able to strengthen me to every good work.

Therefore in all my sufferings, in all my weaknesses and temptations, I will confidently call on thee; hear me, O my Jesus, and when thou hearest, have mercy.

Have mercy on all sinners, &c.

Our Father, &c. Hail Mary, &c.

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THE THIRTEENTH PETITION.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } *Make me persevere in virtue.*
Jesus, Jesus, Jesus,

JESUS, make me persevere in virtue and good life, and never give over thy service, till thou bringest me to my reward in thy kingdom.

In all pious customs and holy duties, in my honest and necessary employments, continue and strengthen O Lord, both my soul and body.

Is my life any thing but a pilgrimage on earth towards the new Jerusalem, to which he that sits down or turns out of the way, can never arrive?

O Jesus, make me always consider thy blessed example through how much pain, and how little pleasure thou pressed on to a bitter death, that being the way to a glorious resurrection.

Make me, O my Redeemer, seriously weigh these momentous words of thine, that he only that perseveres to the end shall be saved.

Have mercy on all sinners, &c.

Our Father &c. Hail Mary, &c.

THE FOURTEENTH PETITION.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } *Grant me grace to fix my mind on thee.*
Jesus, Jesus, Jesus,

JESUS, grant me grace to fix my mind on thee, especially in time of prayer, when I directly converse with thee.

Stop the fancies of my wandering head, the desires of my unstable heart, and suppress the power of my spiritual enemies, who endeavour at that time to draw my mind from heavenly thoughts, to many vain imaginations.

So shall I with joy and gratitude look on thee as my deliverer from all the evils I have escaped, and as my benefactor, for all the good I have ever received or can hope for.

I shall see that thou thyself art my only good, and

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that all other things are but means ordained by thee, to make me fix my mind on thee, to make me love thee more, and by loving thee, to be eternally happy.

O beloved of my soul take up all my thoughts here, that my eyes abstaining from all vain and hurtful sights, may become worthy to behold thee face to face in thy glory for ever.

Have mercy on all sinners, &c.

Our Father, &c. Hail Mary, &c.

THE FIFTEENTH PETITION.

Jesus, Jesus, Jesus, } *Give me grace to order my life*
Jesus, Jesus, Jesus, } *with reference to my eternal*
Jesus, Jesus, Jesus, } *welfare.*

JESUS, give me grace to order my life with reference to my eternal welfare, heartily intending, and wisely designing all the operations of my body and soul, for the obtaining the reward of thy infinite bliss and eternal happiness.

For what else is this world, but a school to breed up souls, and ... them for the other? and how are they to be fitted but by an eager desire of enjoying God, their only end?

Break my froward spirit, O Jesus, make it humble and obedient; grant me grace to depart hence with contempt of this world; and a heart filled with joy at my going to thee.

Let the memory of thy passion make me cheerfully undergo all temptations or sufferings here for thy love: whilst my soul breathes after that blissful life and immortal glory which thou hast ordained in heaven for thy servants.

O Jesus, let me frequently and attentively consider that whatsoever I gain, if I lose thee, all is lost; and whatsoever I lose, if I gain thee, all is gained.

Have mercy on all sinners, &c.

Our Lord Jesus Christ humbled himself, being made obedient unto death, even the death of the cross. Phil. ii. 8.

Hear these my petitions, &c.

Our Father, &c. Hail Mary, &c. I believe in God, &c.

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THE METHOD OF SAYING
THE
Rosaries of the most Holy Name of JESUS, And the Blessed Virgin.

According to the forms prescribed by the Sovereign Pontiffs, CLEMENT VIII. and St. PIUS V.

Praise ye the Lord, for the Lord is good: Sing ye to his name, for it is sweet. Psalm cxxxiv. 3.

Hail Mary, full of grace: Our Lord is with thee: Behold from henceforth all generations shall call me blessed. Luke i. 28. 48.

A PRAYER *recommended to be repeated before the* ROSARY *of* JESUS *by Dr.* LAWRENCE RICHARDSON.

O THOU the Son and the image of the Almighty Father, anointed Saviour of mankind! O thou who art! O Jehovah! O Emmanuel! O Adonai! O thou the holy one! O thou the dreadful one! O thou the wonderful! O thou our God! O thou the strong one! O thou the prince of peace! O thou the father of the future age, we adore thee in all thy names—But thou hast humbled thyself, being made obedient unto death, even unto the death of the cross: for which God hath exalted thee, and given thee a name above all names, that in the name of *Jesus* every knee may bend, of those that are in

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heaven, on earth, and in hell: I offer thee my thanks for uniting me in this holy society. O grant me to partake of those benefits which were obtained by the merits of the glorious order of St. *Dominick*. I purpose for ever to honour thee in all thy sacred names, and never to prophane them. I purpose to hinder and prevent so great a crime in others to the best of my ability. Inspire me with reverence and zeal to fulfil this purpose. I implore thee in virtue of the mysteries of thy most holy rosary. O thou the son of *David*, miraculously made man, and born from the womb of a virgin. O thou the king of the *Jews*, who bore for me a most bitter passion: O thou the son of the Living God, rising from death, and the judge of the living and the dead: Grant to me, and to all our society, to perform this great devotion, in the spirit of thy church, that we may duly celebrate thy mysterious grandeurs, and obtain grace and merit in this life, and happiness in the next: through thee, who with the Father and the Holy Ghost, livest and reignest one God for all eternity. *Amen*

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THE ROSARY

Of the most Holy Name of JESUS.

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Vers. THOU, O Lord, wilt open my lips. *Resp.* And my tongue shall announce thy praise.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and will be for ever. *Amen. Alleluia.*

THE FIVE MYSTERIES OF THE FIRST PART.

I.

THE Incarnation of our Lord Jesus Christ.

THE MEDITATION.

THE Son of God assumes human flesh, out of the pure blood of the blessed Mary, ever virgin, and is made man in her womb.

O Jesus, Son of David have mercy on us.

To be repeated ten times, and to conclude with, Glory be to the Father, &c.

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II.

THE birth of our Lord Jesus Christ.

THE MEDITATION.

THE Saviour of the world is born for our redemption, his mother remaining a virgin.

O Jesus, Son of David, have mercy on us. *Ten times.* *Glory, &c.*

III.

THE circumcision of our Lord Jesus Christ.

THE MEDITATION.

OUR Saviour being eight days old, begins to suffer for our sins, and his blood already flows for us. He is circumcised, according to the law, as if he had been himself a sinner.

O Jesus, Son of David, have mercy on us. *Ten times.* Glory, &c.

IV.

OUR Lord Jesus Christ, is found in the temple.

THE MEDITATION.

OUR Saviour being twelve years old, shows himself more than mortal, by his knowledge and wisdom, teaching the teachers of the Jews.

O Jesus, Son of David, have mercy on us. *Ten times.* Glory, &c.

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V.

THE baptism of our Lord Jesus Christ.

THE MEDITATION.

THE Saviour of the world is baptized by St. John. The eternal Father declares him to be his Son.

O Jesus, Son of David, have mercy on us. *Ten times.* Glory, &c.

LET US PRAY.

O JESUS, whose name is above all names, that in the name of Jesus every knee may bend of those that are in heaven, on earth, or in hell: who at the time appointed by the eternal wisdom, assumedst flesh in the womb of the blessed Mary, ever virgin, and thus became the Son of David: whose birth gladdened men and angels: who began so early to suffer for us, and to shed on our account that blood that washeth away the sins of the world: whose immortal wisdom appeared at the age of twelve years: to whose baptism all heaven was attentive: grant us to celebrate those mysteries to thy honour and our own salvation. Who with the Father and the Holy Ghost, livest and reignest one God, for all eternity. *Amen.*

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THE

FIVE MYSTERIES OF THE SECOND PART.

I.

OUR Saviour washeth his disciples' feet.

THE MEDITATION.

OUR Saviour, to show us an example of humility, and how much we ought to serve each other, descendeth so low, as to wash the feet of his disciples, though he is the God whom heaven and earth adore.

O Jesus of Nazareth, king of the Jews, have mercy on us. *Ten times.* Glory, &c.

II.

THE prayer of our Lord Jesus Christ in the garden.

THE MEDITATION.

OUR Saviour, knowing his passion to be now at hand, is so affected with the thoughts of it, and so oppressed by the load of our sins, that he prays to his Almighty Father, that the bitter cup might pass away from him.

O Jesus of Nazareth, king of the Jews, have mercy on us. *Ten times.* Glory, &c.

III.

OUR Saviour is apprehended.

THE MEDITATION.

OUR Saviour, as if he had been no more than mortal man, yields to the power

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of men, and permits himself for our redemption, to be apprehended, as if he were a malefactor.

O Jesus of Nazareth, king of the Jews, have mercy on us. *Ten times.* Glory &c.

IV.

OUR Saviour carries his cross.

THE MEDITATION.

OUR Saviour, being torn with scourges, and pierced with thorns to expiate our sins, is obliged to carry the cross, on which he is to die, and moves on, labouring in sorrow, towards the place of his execution.

O Jesus of Nazareth, king of the Jews, have mercy on us. *Ten times.* Glory, &c.

V.

THE descent of our Saviour into hell.

THE MEDITATION.

THE soul of our Saviour being separated by death from the body, descends to that place where the saints were expecting his redemption.

O Jesus of Nazareth, king of the Jews, have mercy on us. *Ten times.* Glory, &c.

LET US PRAY

O JESUS, whose name is above all names, that in the name of Jesus every knee may bend, of those that are in heaven, on earth, and in hell: whose mysterious humiliations and sorrows appointed for thee,

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on account of our sins, appeared in thy washing of the feet of thy servants and creatures: in thy distress and prayer, and bloody sweat: in thy being secured and brought before courts as a criminal: in thy bearing the load of the cross: and in the separation of thy soul from the body, and its descent to the regions below; grant us to celebrate these mysteries to thy honour and our own salvation: who, with the Father and the Holy Ghost, livest and reignest, one God, for all eternity. *Amen.*

THE

FIVE MYSTERIES OF THE THIRD PART.

I.

THE resurrection of our Lord Jesus Christ.

THE MEDITATION.

THE soul of our Lord Jesus Christ, which had been separated from the body, is reunited to it by a miracle of the Almighty power, and that body which had been dead, rises to die no more.

O Jesus, Son of the living God, have mercy on us. *Ten times.* Glory, &c.

II.

THE ascension of our Lord Jesus Christ.

THE MEDITATION.

THE body of our Lord Jesus Christ ascends into the high heaven, where the Saviour of mankind sits at the right hand of God, the Almighty Father.

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O Jesus, Son of the living God, have mercy on us. *Ten times.* Glory, &c.

III.

OUR Lord Jesus Christ sends down the Holy Ghost.

THE MEDITATION.

OUR Saviour now seated at the right hand of God, his Almighty Father, sends down the Holy Ghost, to inspire and animate his disciples, that they may be qualified to publish to mankind his cross and his glory.

O Jesus, Son of the living God, have mercy on us. *Ten times.* Glory, &c.

IV.

OUR Lord Jesus Christ crowning the blessed Virgin and saints.

THE MEDITATION.

OUR Saviour having by his passion, resurrection and ascension, opened the way for the sons of *Adam* to the heaven which they had lost by sin, bestows to his mother and his saints, a crown of immortal glory.

O Jesus, Son of the living God, have mercy on us. *Ten times.* Glory, &c.

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V.

OUR Lord Jesus Christ coming to judgment.

THE MEDITATION.

OUR Saviour will come in power and majesty to judge the living and the dead, and to return to every one according to his works.

O Jesus, Son of the living God, have mercy on us. *Ten times*, Glory, &c.

LET US PRAY.

O JESUS, whose name is above all names, that in the name of Jesus, every knee may bend, of those that are in heaven, on earth, and in hell: whose body that was murdered by mankind, the Almighty raised from death glorious and immortal: who by thy ascension, triumphed over death, and held captivity captive! who, according to thy promise, sent down the spirit that proceedeth from the Father and the Son, the comforter and the enlivener: who stretching forth the bounty of thy almighty hand, shed upon the chosen children of Adam that glory that neither eye hath seen, nor ear hath heard, nor hath it entered into the heart of man; and who will come forth in power and majesty to judge the living and the dead, before whose throne all mortals will appear: grant us to celebrate those mysteries to thy honour

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and our own salvation: who with the Father and the Holy Ghost, livest and reignest, one God for all eternity. *Amen.*

N. B. The repeating of the above prayers or meditations, is not absolutely necessary. Those who cannot read or meditate on the mysteries, let them say the creed beforehand, in this rosary, and in that of the blessed Virgin.

THE ROSARY

Of the BLESSED VIRGIN.

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Vers. HAIL Mary, full of grace, our Lord is with thee.

Resp. Blessed art thou amongst women, and blessed is the fruit of thy womb, *Jesus.*

Vers. Thou, O Lord, wilt open my lips;

Resp. And my tongue shall announce thy praise.

Vers. Incline unto my aid, O God.

Resp. O Lord, make haste to help me.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be. *Amen. Alleluia.*

Except from Septuagesima to Easter, then say,

Praise be to thee, O Lord, king of eternal glory.

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THE FIRST PART.

THE FIVE JOYFUL MYSTERIES.*

I.

THE MEDITATION.

LET us contemplate in this mystery, how the angel Gabriel saluted our blessed lady, with the title of, full of Grace; and declared unto her the incarnation of our Lord and Saviour Jesus Christ.

Then say, Our Father, *&c. once.* Hail Mary, *&c. Ten times.*

OUR Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. *Amen.*

HAIL Mary, full of grace, our Lord is with thee: Blessed art thou amongst women, and blessed is the fruit of thy womb, *Jesus.* Holy Mary, Mother of God, pray for us sinners, now, and in the hour of our death. *Amen.*

* The five mysteries of the first part, called joyful, to be said on all Mondays and Thursdays, the Sundays of Advent, and after Epiphany till Lent.

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*When the Hail Mary is repeated a tenth time, a decade finishes with, Glory be to the Father, &c. then follows the prayer.**

LET US PRAY.

O HOLY Mary, Queen of Virgins, by the most high mystery of the incarnation of thy beloved Son our Lord Jesus Christ, by which our salvation was so happily begun; obtain for us, by thy intercession, light to know this so great a benefit, which he hath bestowed upon us; vouchsafing in it to make himself our brother, and thee his own most beloved mother, our mother. *Amen.*

THE VISITATION.

LET us contemplate in this mystery, how the most blessed Virgin Mary, understanding from the angel, that her cousin St. Elizabeth had conceived, went with haste into the mountains of Judea to visit her, and remained with her three months. *Our Father, &c.*

LET US PRAY.

O HOLY Virgin, most spotless mirror of humility; by that exceeding charity, which moved thee to visit thy holy cousin, St. Elizabeth, obtain for us by thy intercession, that our hearts may be so visited by thy most holy Son, that being free from all sin, we may praise him, and give him thanks for ever. *Amen.*

* Which method is to be observed in the beginning and saying each part of the Rosary.

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III.

THE BIRTH OF OUR LORD JESUS CHRIST, IN BETHLEHEM.

LET us contemplate in this mystery, how the blessed Virgin Mary, when the time of her delivery was come, brought forth our redeemer Christ Jesus at midnight, and laid him in a manger, because there was no room for him in the Inns at Bethlehem. *Our Father, &c.*

LET US PRAY.

O MOST pure mother of God, by thy virginal and most joyful delivery, in which thou gavest unto the world thy only Son our Saviour, we beseech thee, obtain for us by thy intercession, grace to lead such pure and holy lives in this world, that we may worthily sing without ceasing both day and night, the mercies of thy son, and his benefits to us by thee. *Amen.*

IV.

THE OBLATION OF OUR BLESSED LORD IN THE TEMPLE.

LET us contemplate in this mystery, how the most blessed Virgin Mary, on the day of her purification, presented the child *Jesus* in the Temple, where holy Simeon giving thanks to God with great devotion, received him into his arms. *Our Father, &c.*

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LET US PRAY.

O HOLY Virgin, most admirable mistress and pattern of obedience, who didst present in the temple the Lord of the Temple, obtain for us of thy beloved Son, that with holy Simeon and devout Anne, we may praise and glorify him for ever. *Amen.*

THE FINDING OF THE CHILD JESUS IN THE TEMPLE.

LET us contemplate in this mystery, how the blessed Virgin Mary, having lost, without any fault of hers, her beloved son in Jerusalem, she sought him for the space of three days, and at length found him the fourth day in the temple, in the midst of the doctors, disputing with them, being of the age of twelve years. *Our Father, &c.*

LET US PRAY.

MOST blessed Virgin, more than martyr in thy sufferings, and yet the comfort of such as are afflicted; by that unspeakable joy wherewith thy soul was ravished in finding thy beloved son in the temple, in the midst of the doctors, disputing with them, obtain of him for us, so to seek him, and to find him in the holy Catholic Church, that we may never be separated from him. *Amen.*

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SALVE REGINA.

HAIL, holy queen, mother of mercy, our life, our sweetness, and our hope; to thee we cry, poor banished sons of Eve; to thee we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious advocate, thy eyes of mercy towards us, and after this our exile ended, show unto us the blessed fruit of thy womb *Jesus*, O clement, O pious, O sweet Virgin Mary.

Vers. Pray for us, holy mother of God.

Resp. That we may be made worthy of the promises of Christ

LET US PRAY.

O GOD, whose only-begotten Son, by his life, death, and resurrection, has purchased for us the rewards of eternal life; grant, we beseech thee, that meditating upon these mysteries, in the most holy Rosary of the blessed Virgin Mary, we may imitate what they contain, and obtain what they promise: through the same Christ, our Lord. *Amen.*

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THE SECOND PART.

THE FIVE DOLOROUS MYSTERIES.*

THE PRAYER AND BLOODY SWEAT OF OUR BLESSED SAVIOUR IN THE GARDEN.

LET us contemplate, in this mystery, how our Lord *Jesus* was so afflicted for us in the garden of Gethsemani, that his body was bathed in a bloody sweat, which ran trickling down in great drops to the ground.

Our Father, &c. Hail Mary, &c. Glory, &c. as before.

LET US PRAY

MOST holy Virgin, more than martyr, by that ardent prayer which thy most beloved Son poured forth unto his Father in the garden, vouchsafe to intercede for us; that, our passions being reduced to the obedience of reason, we may always and in all things conform and subject ourselves to the will of God. *Amen.*

II.

THE SCOURGING OF OUR BLESSED LORD AT THE PILLAR.

LET us contemplate, in this mystery, how our Lord *Jesus Christ* was most cruelly scourged in Pilate's house, the number of

* These five mysteries of the second part, called Dolorous or sorrowful, to be said on Tuesdays and Fridays throughout the year, and Sundays in Lent.

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stripes they gave him being above five thousand: (as it was revealed to St. Bridget.) *Our Father, &c.*

LET US PRAY.

O MOTHER of God, overflowing fountain of patience, by those stripes thy only and most beloved Son vouchsafed to suffer for us; obtain of him, for us, grace, that we may know how to mortify our rebellious senses, and cut off all occasions of sinning, with that sword of grief and compassion, which pierced thy most tender soul. *Amen.*

III.

THE CROWNING OF OUR BLESSED SAVIOUR WITH THORNS.

LET us contemplate in this mystery, how those cruel ministers of Satan platted a crown of sharp thorns, and most cruelly pressed it on the sacred head of our Lord *Jesus Christ. Our Father, &c.*

LET US PRAY.

O MOTHER of our eternal prince, and king of glory, by those sharp thorns wherewith his most holy head was pierced, we beseech thee, that by thy intercession, we may be delivered here from all motions of pride, and in the day of judgment from that confusion which our sins deserved. *Amen.*

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IV.

JESUS CARRYING THE CROSS.

LET us contemplate in this mystery, how our Lord *Jesus Christ*, being sentenced to die, bore with the most amazing patience the cross, which was laid upon him for his greater torment and ignominy. *Our Father, &c.*

LET US PRAY.

O HOLY Virgin, example of patience, by the most painful carrying of the cross in which thy Son, our Lord *Jesus Christ* bore the heavy weight of our sins, obtain of him for us, by thy intercession, courage and strength to follow his steps, and bear our cross after him to the end of our lives. *Amen.*

THE CRUCIFIXION OF OUR LORD JESUS CHRIST.

LET us contemplate in this mystery, how our Lord and Saviour, *Jesus Christ*, being come to Mount Calvary, was stript of his clothes, and his hands and feet most cruelly nailed to the cross, in the presence of his most afflicted mother. *Our Father, &c.*

LET US PRAY.

O HOLY *Mary*, mother of God, as the body of thy beloved Son was for us extended on the cross, so may our desires be daily more and more stretched out in his ser-

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vice, and our hearts wounded with compassion for his most bitter passion. And thou, O most blessed Virgin, graciously vouchsafe to help us to accomplish the work of our salvation, by thy powerful intercession. *Amen.*

Hail, holy queen, &c. *with the verse and prayer as before.*

THE THIRD PART.

THE FIVE GLORIOUS MYSTERIES.*

I.

THE RESURRECTION OF CHRIST FROM THE DEAD.

LET us contemplate in this mystery, how our Lord Jesus Christ triumphing gloriously over death, *rose again the third day,* immortal and impassible.

Our Father, &c. Hail Mary, &c. Glory, &c. as before.

LET US PRAY.

O GLORIOUS Virgin *Mary,* by that unspeakable joy thou receivedst in the resurrection of thy only Son, we beseech thee obtain of him for us, that our hearts may never go astray after the false joys of this world, but may be ever and wholly in the pursuit of the only true and solid joys of heaven. *Amen.*

* These mysteries are assigned for Wednesdays and Saturdays through the year, and Sundays from Easter until Advent.

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II.

THE ASCENSION OF CHRIST INTO HEAVEN.

LET us contemplate in this mystery, how our Lord Jesus Christ, forty days after his resurrection, ascended into heaven, attended by angels, in the sight of his most holy mother, his holy apostles and disciples, to the great admiration of them all.

LET US PRAY.

O MOTHER of God, comfort of the afflicted, as thy beloved Son, when he ascended into heaven, lifted up his hands and blessed his apostles: so vouchsafe, most holy mother, to lift up thy pure hands to him for us, that we may enjoy the benefit of his blessing, and thine here on earth, and hereafter in heaven. *Amen.*

III.

THE COMING OF THE HOLY GHOST TO HIS DISCIPLES.

LET us contemplate in this mystery, how our Lord Jesus Christ, being seated at the right hand of God, sent, as he had promised, the Holy Ghost upon the apostles, who, after he had ascended, returning to *Jerusalem*, continued in prayer and supplication with the blessed Virgin *Mary*, expecting the performance of his promise. *Our Father*, &c.

LET US PRAY.

O SACRED Virgin, tabernacle of the Holy Ghost, we beseech thee obtain by thy intercession, that this most sweet com-

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forter, whom thy beloved Son sent down upon his apostles, filling them thereby with spiritual joy, may teach us in this world, the true way of salvation, and make us walk in the paths of virtue and good works. *Amen.*

IV.

THE ASSUMPTION OF THE BLESSED VIRGIN MARY INTO HEAVEN.

LET us contemplate in this mystery, how the glorious Virgin, twelve years after the resurrection of her Son, passed out of this world unto him; and was by him assumed into heaven, accompanied by the holy angels. *Our Father, &c.*

LET US PRAY.

O MOST prudent Virgin, who entering into the heavenly palace, didst fill the holy angels with joy, and man with hope, vouchsafe to intercede for us in the hour of death, that free from the illusions and temptations of the devil, we may joyfully and successfully pass out of this temporal state to enjoy the happiness of eternal life. *Amen.*

THE CORONATION OF THE MOST BLESSED VIRGIN MARY IN HEAVEN.

LET us contemplate in this mystery, how the glorious Virgin *Mary*, was with great jubilee and exultation of the whole court of heaven, and particular glory of all the saints, crowned by her son with the brightest diadem of glory. *Our Father, &c.*

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LET US PRAY.

O GLORIOUS queen of all the heavenly citizens, we beseech thee accept this *Rosary*, which as a crown of roses, we offer at thy feet, and grant, most gracious lady, that by thy intercession our souls may be inflamed with so ardent a desire of seeing thee so gloriously crowned, that it may never die in us, until it shall be changed into the happy fruition of thy blessed sight. *Amen.*

Hail, holy queen, &c. *with the verse and prayer, as before.*

[Those who are in the society or confraternity of the Rosary of the blessed Virgin, may have a plenary indulgence,—the day they are received,—any one time of this life that they may please to appoint,—at the hour of their death,—every first Sunday of the month,—every day of the fifteen mysteries,—and for saying the Rosary for one hour, once in the year,—besides several other indulgences.]

N. B. *The great solemnity of this devotion is on the first Sunday of October, called Rosary Sunday.*

THE PRAYERS OF ST. BRIDGET.

TO BE SAID IN HONOUR OF THE SACRED WOUNDS OF OUR BLESSED SAVIOUR.

1. O MOST sweet Lord Jesus Christ, eternal sweetness of those who love thee, joy above any desire, firm hope of the hopeless, solace of the sorrowful, and most merciful lover of all penitent sinners, who

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hast said: thy delight is to be with the sons of men. For the love of whom thou didst assume human nature in the fulness of time. Remember, most sweet Lord Jesus, all those sharp sorrows which then pierced thy sacred soul, from the first instant of thy incarnation, until the time of thy solitary passion, preordained from all eternity! Remember, O most amiable Saviour, all those bitter anguishes thou didst suffer, when at thy last supper thou didst wash the feet of thy disciples, didst feed them with the sacred banquet of thy precious body and blood, and most sweetly comforting them, didst foretell them thy ensuing passion; after which, going to mount Olivet, thou saidst, "my soul is sorrowful unto death." Remember, I beseech thee, O most sweet Saviour, that bitter grief and anguish, which thy sacred soul didst suffer, when praying three several times to thy heavenly Father thou didst sweat water and blood, thou wert betrayed by thy own disciple, apprehended by thy chosen people, accused by false witnesses, unjustly judged by three judges, and in thy elected city, in the paschal solemnity, in the flourishing age of thy youth, wrongfully condemned, bound, beaten, spurned, spit upon, despoiled of thy garments, and clothed with others in scorn; wert blind-folded, buffeted, spit upon again, bound naked to a pillar, most cruelly scourged, crowned with thorns,

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struck with a reed, and afflicted with innumerable other torments, pains, and injuries: O my Lord Jesus, by the memory and merit of all those bitter pains and anguishes before thy last expiration on the cross, vouchsafe to grant me before my death, true contrition, entire confession, a flowing fountain of tears, full satisfaction, and a plenary remission of all my sins. *Amen.*

O most gracious Lord Jesus, be propitious to me a sinner. Pater Noster. Ave Maria.

2. O MOST sweet Lord Jesus, true liberty of angels, and paradise of delights, remember, I beseech thee, that grief and sorrow which thou didst suffer, when thy cruel enemies like fierce lions with furious and dreadful looks, compassing thee round about, did tear off thy hair, spit upon thy sacred face, scratched, beat, buffeted thee, and with all manner of unheard of injuries, outrages and torments, didst most cruelly and basely blaspheme, scorn and affront thee: O most sweet Lord Jesus, by all those most barbarous and inhuman outrages which thou didst suffer, vouchsafe to deliver me from all my enemies visible and invisible, that protected under the shadow of thy wings, I may safely arrive at the port of eternal glory. *Amen.*

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O most gracious Lord Jesus Christ, be propitious to me a sinner. Pater Noster. Ave Maria.

3. O MOST sweet Lord Jesus, omnipotent Creator and Fabricator of the world, and repairer of mankind, who containest both heaven and earth in thy hand, and whose immensity no bounds can limit; remember, I beseech thee, the bitter pains and anguishes which thou didst endure, when the perfidious Jews pierced thy delicate and tender hands and feet, with most rough and blunt nails, stretching them forth so violently with cords to the holes which they made in the cross. Thus they heaped dolors upon dolors, most cruelly disjointing all thy bones, breaking all thy veins, and renewing all thy sacred wounds. O most sweet Jesus, by the memory of all these thy pains and torments upon the cross, vouchsafe to give me thy fear and love, with perfect charity towards my neighbour. *Amen.*

O most pious Lord Jesus, &c.

4. O MOST sweet Lord Jesus, heavenly physician of human nature, and eternal king, remember, I beseech thee, all those bitter pains and torments which thou didst endure in thy sacred members, when being hoisted up upon the cross, with all thy precious body rent and torn, all thy bones so disjointed, that not one remained in its right

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place, not having from the crown of thy head to the sole of thy foot any part left whole, so that no dolor could be compared to thine, at which time, being unmindful of thy own torments, thou didst mercifully pray to thy heavenly Father for thy cruel enemies, saying, "Father, forgive them, for they know not what they do." O most meek and merciful Lord Jesus, by this thy admirable benignity, goodness, love, and mercy, and by all thy bitter pains and torments, grant that the memory of thy dolorous passion may be a most powerful protection of my soul and body, against all the deceits, temptations and molestations of the devils, my cruel enemies. *Amen.*

O most merciful Lord Jesus, &c.

5. O MOST sweet Jesus Christ, mirror of eternal brightness, and wisdom of the omnipotent Father, remember the bitter grief and sorrow thy sacred soul didst feel, when beholding in the clear mirror of thy divine presence, the predestination of thy elect, who through the merits of thy most salutary passion were to be saved, and the reprobation of the wicked, who for their ingratitude were to be damned, and the abyss of thy immense mercy, by which thou didst commiserate and shed tears for us miserable, lost, and forlorn sinners, and chiefly by that mercy which thou didst show to the thief

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upon the cross, saying to him, "this day thou shalt be with me in Paradise." I beseech thee, O most sweet Lord Jesus, my Lord and my God, to show the like mercy to me now, and at the hour of my death. *Amen.*

O most sweet Lord Jesus, &c.

6. O MOST sweet Lord Jesus, omnipotent king, and most amiable friend, remember the bitter grief and sorrow thy sacred soul didst suffer, when being forsaken of all thy friends and acquaintance, thou didst hang naked, rent and torn upon the cross, not having any to comfort or compassionate thee, but only the blessed and glorious Virgin Mary, thy mother, who, standing under the cross in the bitterness of her soul, accompanied thee in all thy torments, unto whom thou didst commend thy beloved disciple St. John in thy place, saying unto her, "woman, behold thy son," and after to thy disciple, "behold thy mother." O most sweet Lord Jesus, by that sword of sorrow, which did then transpierce her sacred soul, and by the tender love and compassion, wherewith thou didst resent the sad distresses of thy sorrowful mother, have pity and compassion on me, I beseech thee, my dearest Lord; and mercifully help, comfort, succour, and assist me in all my tribulations, adversities, necessities, sorrows, and sufferings, both spiritual and corporal. *Amen.*

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O most blessed Lord Jesus, &c.

7. O MOST sweet and blessed Lord Jesus, crown of joy, treasure of felicity, sweet source of consolation, and inexhausted fountain of mercy; who hanging on the cross, out of the most inflamed desire thou hadst of the salvation of our souls; saidst, *I thirst*, viz. *for the redemption of mankind.* O dearest Lord, by this thy ardent charity, inflame our hearts with thy holy love, enkindle our desire to accomplish diligently all good works, and wholly extinguish the heat of all evil concupiscence and worldly affections in us. *Amen.*

O most sweet Lord Jesus, &c.

8. O MOST sweet Lord Jesus, the true light of those that believe in thee, suavity of hearts, and sovereign solace of all the faithful souls, by that bitter gall and vinegar thou didst taste upon the cross, at the hour of thy death, grant us, miserable sinners, grace, worthily to receive at all times, particularly at the hour of our death, thy most precious body and blood, that by the virtue of this divine banquet, and all other salutary sacraments, we may be preserved from all evils, sins and punishments, and replenished with all joy, and securely appear in thy divine presence. *Amen.*

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O most sweet Lord Jesus, &c.

9. O MOST sweet Lord Jesus, regal virtue, and all mental jubilee, remember, I beseech thee, those excessive pains and anguishes thou didst endure for us upon the cross, when through the bitterness of death, and the impious blasphemies, derisions, scorns and reproaches of the Jews, with a loud voice and weeping eyes, thou didst cry to thy heavenly Father, with this sad complaint, *Eloi, Eloi, lamma sabacthani*, that is to say, *my God, my God, why hast thou forsaken me?* O most sweet Lord Jesus, by this thy bitter torment, sorrow, grief and anguish, vouchsafe, I beseech thee, to have pity and succour me in all my sorrows, sufferings and tribulations, and particularly at the hour of my death. O then, my dearest Lord and my God, vouchsafe to assist and succour me, and not forsake me, I beseech thee. *Amen.*

O most gracious Lord Jesus, &c.

10. O MOST sacred Lord Jesus, *Alpha* and *Omega*, the beginning and ending of all things, and mirror of all virtue, remember how from the crown of thy head to thy feet, thou wert immerged in the deluge of thy dolorous passion, for the love of us vile sinners; O most sweet Lord Jesus, by the length, breadth, greatness and multitude

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of thy sacred wounds, take from me the love of the world, and teach me, by a true and perfect charity, always to keep thy holy law and commandments. *Amen.*

O most wise Lord Jesus, &c.

11. O MOST sweet Lord Jesus, sovereign goodness, eternal beatitude of thy saints, and most profound abyss of mercy, by the deep wounds which did not only transpierce thy sacred flesh, but even thy bowels, and the marrow of thy bones, be merciful to me a miserable sinner, who now am drowned in my sins and iniquities, and hide me in thy sacred wounds from the face of thy wrath, until thy indignation be past and appeased. *Amen.*

O most potent Lord Jesus, &c.

12. O MOST sweet Lord Jesus, mirror of verity, pledge of unity, and bond of charity! remember the innumerable multitude of all those painful wounds wherewith thou wert covered from head to foot, all thy holy body most cruelly rent and torn by impious Jews, and dyed with thy most precious blood, all which most dreadful dolors thou didst endure for us vile sinners. O most gracious Lord, engrave these thy dolors deeply in my heart, and write them there with thy precious blood, that in them I may always read thy love and dolors; so that the memory of thy painful passion may daily be

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renewed in me, and my love increased towards thee, and I remain perpetually thankful to thy immense charity, to the last period of my life, until I come to enjoy thee, my only dear Lord, and most desired treasure, abounding with all joy and felicity; which through thy goodness be pleased to grant, O most sweet Lord Jesus. *Amen.*

O most noble Lord Jesus, &c.

13. O MOST sweet Lord Jesus, most victorious lion, most invincible, triumphant and immortal king! remember, I beseech thee, all the bitter pains and anguishes thou didst endure, when all the forces of thy heart and body failing, bowing down thy sacred head, thou saidst, "*it is consummated.*" O dearest Lord, by these thy deadly dolors, have mercy on me at my last passage, when my heart and soul shall be in anguish and anxiety. *Amen.*

O most noble Lord Jesus, &c.

14. O MOST sweet Lord Jesus, only begotten Son of the eternal Father, figure of his substance, splendour of his glory! remember that most earnest recommendation wherewith thou didst commend thy sacred, sweet soul, to thy omnipotent Father, upon the cross, saying, "*Father, into thy hands I commend my spirit.*" At which time thou didst hang naked on the cross,

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with thy most holy body all over wounded, rent, and torn, pouring forth streams of most precious blood, with thy face pale and wan, thy head crowned with thorns, thy arms extended, thy hands nailed, thy veins broken, thy bones disjointed, thy bowels of mercy opened, thy eyes weeping and obscured, thy voice failing, thy breast thirsting, and holy heart broken. O my most merciful Lord, unto all these cruel pains and torments didst thou deliver thy most sacred, innocent, tender, pure, and precious body, for the redemption of us most wretched, vile, and miserable sinners, and in this manner renderedst thy sweet soul to thy celestial Father; by which most precious and innocent death of thine, and by the virtue of the holy cross, I beseech thee, O Father of mercy, and omnipotent king of saints, to give me grace to resist the world, the flesh, and the devil, that being dead to all terrestrial things, I may live to thee alone, and have the happiness to be received by thee at my last passage, when this my miserable exile shall be ended. *Amen.*

O most pious Lord Jesus, &c.

15. O MOST sweet Lord Jesus, most flourishing, true, and fruitful vine, remember the super-abundant effusion of thy precious blood, which thou didst pour forth so plentifully from all parts of thy holy body, like a cluster of pressed grapes, when thou

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thyself alone didst tread the vine-press on the cross, and out of thy pierced side didst give us water and wine to drink, not leaving so much as one drop, being like a bundle of pure and precious myrrh: Thou wert suspended on high upon the cross, at which time the liquor of thy bowels dried up, the marrow of thy bones consumed, and thy most delicate and tender body wholly fainted and failed. O most sweet Lord Jesus; by this most liberal effusion of thy precious blood; by thy bitter death and passion, and all thy sacred wounds, vouchsafe to wound my heart with that tender love wherewith the holy heart of thy most blessed mother was wounded under the cross, that tears of love and penance may be my bread day and night, and convert me wholly to thee, that my heart may be thy perpetual habitation, my conversation pleasing and acceptable to thy divine majesty, and the end of my life so laudable, that having finished this mortal pilgrimage, I may be admitted into immortal glory, to praise and glorify thee my sovereign Lord in the sweet society of thy holy angels and saints to all eternity. *Amen.*

O most gracious Lord Jesus, be propitious to me a sinner. Pater Noster. Ave Maria.

CONCLUSION.

O MOST sweet Lord Jesus Christ, Son of the living God, vouchsafe to receive these prayers in union with that most excel-

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lent love, wherewith thou didst suffer all the wounds of thy most precious body, and be merciful to me thy poor unworthy servant, and all sinners, with all faithful souls both living and dead, graciously granting to us all, mercy, grace, remission of sins, and life everlasting. *Amen.*

FIFTEEN MEDITATIONS,

On the Passion of our Saviour Jesus Christ.

1. O GOOD and gracious Jesus! who being most high in the glory of the Father, and equal to his divine essence, vouchsafedst of thy infinite charity to be made man, to be born in a stable, to be laid in a manger, to be circumcised, and to fly into Egypt; afterwards to be baptized, to be tempted, to fast, to watch, to teach the ignorant, and heal the diseased; in thy whole life to suffer continual afflictions and persecutions; and at length voluntarily suffer death on the cross, and all this for me, and such wretches as me.

2. O GOOD and gracious Jesus! thou having eaten the paschal lamb, with thy dearly beloved disciples, didst arise from supper, and gird thyself with a towel, and pour water into a basin, and kneeledst on thy knees, and humbly washedst the feet of thy disciples, and wipedst them with thy own hands.

3. O GOOD and gracious Jesus! who, when the time of thy death approached, didst bequeath a most excellent legacy to thy children, leaving us thy most sacred body to be our meat, and thy most precious blood to be our drink. No wit can teach, nor understanding penetrate the bottomless depth of this thy charity.

4. O GOOD and gracious Lord! thou entering into the garden of Olivet, began to fear and to be heavy, whereupon thou saidst to thy disciples,

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"my soul is sorrowful to death;" and then leaving them, kneeledst upon the ground, and falling flat upon thy face, prayedst to thy Father, "if it be possible to let this cup pass from me:" And yet, with perfect submission, wholly resigned to him, saying, "Father, not my will, but thine be done;" and at length, through most painful agony thy afflicted and fainting body sweat drops of blood.

5. O GOOD and gracious Jesus! thou, inflamed with ineffable desire to redeem me, didst go to meet thy enemies, and sufferedst Judas, the traitor, to kiss thee, and thyself to be taken, and bound with cords, and as a malefactor, disgracefully led by the basest of the people to Annas, where with admirable meekness, thou receivedst a cruel stroke on thy face, most unjustly given thee by a vile wretch and slave.

6. O GOOD and gracious Jesus! who was led fast bound, like a notorious malefactor, from Annas to the house of Caiaphas the high priest, where the Jews most unjustly accused thee, and with barbarous insolence, spit upon thy meek and amiable face, buffeting thy cheeks, and blindfolding thy eyes, scornfully mocking, and maliciously affronting thee with injuries all that night.

7. O GOOD and gracious Jesus! thou in the morning wast brought to the presence of Pilate, and with a most sweet and humble countenance, casting thine eyes down, stood before him in the judgment hall: and when thou wast most falsely calumniated by the Jews, and many an insolent rebuke and provocation given thee, thou meekly heldest thy peace, and patiently sufferedst unjust proceedings.

8. O GOOD and gracious Jesus! who wast sent from Pilate to Herod, who out of a vain curiosity, coveting to see some miracle at thy hand, demanded many things of thee, and the Jews continuing still their perverseness against thee, but to all

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these thy meekness replied not a word; wherefore Herod and all his court despised thee, and putting on thee a white garment in scorn and derision, sent thee thus back again to Pilate. O unspeakable humility and obedience! at the will of thy enemies thou wentest forth and returnedst again, and was led up and down from place to place, without gainsaying, and suffering them to do whatever they would.

9. O GOOD and gracious Jesus! who in the judgment hall was stripped naked, and without any compassion most cruelly scourged. There was thy blessed virginal and tender flesh cut with whips, and torn with stripes, altogether mangled and deformed, and made black and blue with wounds, so that streams of thy most precious blood ran down on every side upon the earth.

10. O GOOD and gracious Jesus! after thy sharp and bloody scourging, to put thee to more shame and confusion, as also to increase thy torments, they clothed thee with an old purple garment, and platted a crown of thorns, pressed it on thy holy head, till the sharp points pierced thy temples, and thy most precious blood ran down, and covered thy face and neck; they gave thee, in derision, a reed for thy sceptre, and kneeling down before thee in scorn, saluted thee, saying, "All hail, king of the Jews:" then took they the reed out of thy hand, and with it struck thy sacred head, and spit upon thy blessed face.

11. O GOOD and gracious Jesus! thou wast brought forth by Pilate to the Jews, to be gazed on, wearing the crown of thorns and purple garment, Pilate showing thee to the people, saying, "behold the man;" but they cried out with a loud rage, and insatiable malice, "*Crucify him, crucify him!*"

12. O GOOD and gracious Jesus! who wast delivered up to the will and pleasure of the Jews, who immediately led thee to be crucified, laying a heavy cross upon thy sore and bloody shoulders;

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thus didst thou most humbly bear thy own cross, whose weight pained thee excessively, and coming to the place all weary and breathless, thou refusedst not to taste wine, mingled with gall and myrrh, which was the only relief given thee.

13. O GOOD and gracious Jesus! when thou wast again stripped naked, then were thy wounds, by the pulling off thy clothes, renewed. What bitter pain didst thou suffer, when thou wert with cruel nails fastened to the cross, and the joints of thy limbs stretched as on a rack! O with what love and sweetness of charity didst thou offer thy hands and feet, to be bored through, whence, as from a fountain, thy precious blood gushed out!

14. O GOOD and gracious Jesus! thou hanging on the cross between two thieves, wast assailed with blasphemies, and after so long continuance of thy tortures, thou prayedst to thy Father to forgive them, and even when their fury was at the highest, didst thou exercise the greatest bounty, promising paradise to the repenting thief, and bequeathing thy dearly beloved mother, (who pierced with sorrow, stood by the cross) to thy beloved disciple John, and in him to us all to be our mother. And after thou hadst suffered three long hours intolerable pains and extreme thirst, they gave thee vinegar to drink, which when thou hadst tasted, bowing down thy venerable head, thou yieldedst up thy spirit.

15. O GOOD and gracious Jesus! O good shepherd! thus thou bestowedst thy life for thy sheep, and even after death still thou wouldst suffer for us, the sacred side of thy dead body being opened with a spear, out of which flowed water and blood. Thus at last ended all thy sufferings; and thy enemies having satisfied their thirst after thy blood, and being gone away, thy disciples came and took thy immaculate body down from the cross, and reposed it upon the knees of thy blessed mother, and after all ima-

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ginable expressions of piety, reverence, and love, they wrapped it up in fine linen, and laid it in a sepulchre

THE PRAYER.

O MILD and innocent lamb of God, thus heartily thou didst love me, these things thou didst for me, these pains most patiently and lovingly thou sufferedst for me! What shall I render thee? I adore and glorify thee, I praise thee and give thee thanks with all the powers of my soul, Jesus, Son of the living God, King of kings, and Lord of lords! hail, most glorious Redeemer of our souls, whose death quickens and gives life to the world.

O blessed Saviour, have mercy on me, for thy goodness' sake; forgive all my sins, destroy and mortify in me whatever displeaseth thee; make me one according to thy heart, and grant that to the utmost of my power, I may most diligently imitate thy holy life O blessed Father of heaven! behold, I offer thee the most holy incarnation, life, and passion, of thy dearly beloved Son, Jesus Christ, in full satisfaction for all our sins, and perfect amendment of our lives. Grant, most merciful Father, for the merits of thy only begotten Son, to the living, mercy and grace, and to the souls departed, rest and life everlasting. *Amen.*

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THE MANNER OF SERVING A PRIEST AT MASS.

The Clerk must kneel at his left hand and answer him as follows:

P. INTROIBO ad altare Dei.

C. Ad Deum qui lætificat juventutem meam.

P. Judica me, Deus, et discerne causam meam de gente non sancta, ab homine iniquo et doloso erue me.

C. Quia tu es Deus, fortitudo mea: quare me repulisti, et quare tristis incedo, dum affligit me inimicus.

P. Emitte lucem tuam, et veritatem tuam: ipsæ me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

C. Et introibo ad altare Dei: ad Deum qui lætificat juventutem meam.

P. Confitebor tibi in cythara, Deus, Deus meus: quare tristis es, anima mea, et quare conturbas me?

C. Spera in Deo, quoniam adhuc confitebor illi, salutare vultus mei, et Deus meus.

P. Gloria Patri, et Filio, et Spiritui sancto.

C. Sicut erat in principio, et nunc, et semper, et in sæculo sæculorum. *Amen.*

P. Introibo ad altare Dei.

C. Ad Deum qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

C. Qui fecit cœlum et terram.

P. Confiteor Deo, &c.

C. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

P. *Amen.*

C. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini; beato Michæli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi pater, quia peccavi nimis cogitatione, verbo, et opere, (strike your breast and say) mea culpa, mea culpa. mea maxima culpa. Ideo precor, beatam

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Mariam semper Virginem, beatum, Michælem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te pater orare pro me ad Dominum Deum nostrum.

P. Misereatur vestri, &c. C. *Amen.*

P. Indulgentiam, Absolutionem, &c. C. *Amen.*

P. Deus tu conversus vivificabis nos.

C. Et plebs tua lætabitur in te.

P. Ostende nobis, Domine, misericordiam tuam

C. Et salutém tuum da nobis

P. Domine, exaudi, orationem meam

C. Et clamor meus ad te veniat

P. Dominus vobiscum. C. Et cum spiritu tuo

P. Kyrie eleison

C. Kyrie eleison

P. Kyrie eleison

C. Christe eleison

P. Christe eleison

C. Christe eleison

P. Kyrie eleison

C. Kyrie eleison

P. Kyrie eleison

P. Dominus vobiscum, *or* Flectamus genua

C. Et cum spiritu tuo, *or* Levate

P. Per omnia sæcula sæculorem. C. *Amen*

At the end of the Epistle, say, Deo Gratias: Then remove the Mass Book, and stand on the contrary side to it.

P. Sequentia sancti Evangelii, &c.

Here make the sign of the Cross, and say,

C. Gloria tibi, Domine.

Make reverence at the beginning and ending of the Gospel, and at the name of Jesus and at the end, say Laus tibi, Christe.

P. Dominus vobiscum. Et cum spiritu tuo.

Here the Clerk is to give wine and water decently, and prepare water and a towel for the Priest, and answer

P. Orate Fratres.

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C. Suscipiat Dominus hoc sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

P. Per omnia sæcula sæculorum. C. *Amen.*

P. Dominus vobiscum. C. Et cum spiritu tuo

P. Sursum corda. C. Habemus ad Dominum.

P. Gratias agamus Domino Deo nostro.

C. Dignum et justum est.

When the Priest spreads his hands over the Chalice, kneel and hold up the Priest's Vestment, till the Elevation be over; and, as often as you pass before the blessed Sacrament, adore it on your knees.

P. Per omnia sæcula sæculorum. C. Amen.

P. Et ne nos inducas in tentationem.

C. Sed libera nos a malo.

P. Per omnia sæcula sæculorum. C. *Amen.*

P. Pax Domini sit semper vobiscum.

C. Et cum spiritu tuo.

P. Dominus vobiscum. C. Et cum spiritu tuo.

P. Per omnia sæcula sæculorum. C. *Amen.*

P. Ite Missa est; *or* Benedicamus Domino.

C. Deo gratias.

Note, *That in Masses for the dead, the Priest doth not say,* Ite Missa est; *but* P. Requiescant in pace. C. *Amen.*

Remove the book, if he leaves it open; kneel, and receive the priest's blessing; then arise, and say at the beginning of the gospel, Gloria tibi, Domine; *and at the end say,* Deo gratias.

PSALM 129. PRO FIDELIBUS DEFUNCTIS.

P. DE profundis clamavi ad te Domine; Domine exaudi vocem meam.

C. Fiant aures tuæ intendentes, in vocem deprecationis meæ.

P. Si iniquitates observaveris Domine; Domine quis sustinebit?

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C. Quia apud te propitiatio est; et propter legem tuam sustinui te Domine

P. Sustinuit anima mea in verbo ejus: speravit anima mea in Domino.

C. A custodia matutina usque ad noctem: speret *Israel* in Domino.

P. Quia apud Dominum misericordia: et copiosa apud eum redemptio.

C. Et ipse redimet *Israel*, ex omnibus iniquitatibus ejus.

P. Requiem æternam dona eis, Domine.

C. Et lux perpetua luceat eis.

P. A porta inferi. C. Erue, Domine, animas, eorum.

P. Requiescant in pace. C. *Amen.*

P. Domine exaudi orationem meam.

C. Et clamor meus ad te veniat.

P. Dominus vobiscum. C. Et cum spiritu tuo.

ORAMUS.

FIDELIUM Deus omnium Conditor et Redemptor, animabus famulorum famularumque tuarum, remissionem cunctorum tribue peccatorum ut indulgentiam, quam semper optaverunt piis supplicationibus consequantur. Qui vivis et regnas in sæcula sæculorum. *Amen.*

VESPERS, OR EVENING SONG FOR SUNDAYS.

V. DEUS in adjutorium meum intende.

Resp. Domine, ad adjuvandum me festina.

Gloria Patri, & Filio, & Spiritui Sancto. * Sicut erat in principio, & nunc, & semper, & in sæcula sæculorum. *Amen. Alleluia.*

N. B. vel Laus tibi, Domine, Rex æternæ gloriæ.

Antiphona. Dixit Dominus. *Ant.* Alleluia.

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PSALM 109.

DIXIT Dominus Domino meo: * sede a dextris meis.

Donec ponam inimicos tuos: * scabellum pedum tuorum.

Virgam virtutis tuæ emittet Dominus ex *Sion:* * dominare in medio inimicorum tuorum.

Tecum principium in die virtutis tuæ in splendoribus sanctorum: * ex utero ante luciferum genui te.

Juravit Dominus, & non pœnitebit eum: * Tu es sacerdos in æternum, secundum ordinem *Melchisedech.*

Dominus a dextris tuis: * confregit in die iræ suæ reges.

Judicabit in nationibus, implebit ruinas: conquassabit capita in terra multorum.

De torrente in via bibet: * propterea exaltabit caput.

Gloria Patri, &c.

Ant. Dixit Dominus Domino meo, sede a dextris meis.

Ant. Fidelia.

PSALM 110.

CONFITEBOR tibi Domine in toto corde meo: * in consilio justorum, & congregatione.

Magna opera Domini: * exquisita in omnes voluntates ejus.

Confessio & magnificentia opus ejus: * & justitia ejus manet in sæculum sæculi.

Memoriam fecit mirabilium suorum, misericors & miserator Dominus escam * dedit timentibus se.

Memor erit in sæculum testamenti sui: * virtutem operum suorum annuntiabit populo suo.

Ut det illis hæreditatem gentium: * opera manuum ejus veritas & judicium.

Fidelia omnia mandata ejus: confirmata in sæculum sæculi, * facta in veritate et equitate.

Redemptionem misit populo suo: * mandavit in æternum testamentum suum.

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Sanctum, & terribile nomen ejus: * initium sapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum: * laudatio ejus manet in sæculum sæculi.

Ant. Fidelia omnia mandata ejus, confirmata in sæculum sæculi.

Ant. In mandatis.

PSALM 111.

BEATUS vir, qui timet Dominum: * in mandatis ejus volet nimis.

Potens in terra erit semen ejus: * generatio rectorum benedicetur.

Gloria & divitiæ in domo ejus: * & justitiæ ejus manet in sæculum sæculi.

Exortum est in tenebris lumen rectis; * misericors, & miserator, & justus.

Jucundus homo qui, miseretur & commodat; disponet sermones suos in judicio: * quia in æternum non commovebitur.

In memoria æterna erit justus: * ab auditione mala non timebit.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus: * non commovebitur, donec despiciat inimicos suos.

Dispersit, dedit pauperibus; justitia ejus manet in sæculum sæculi, * cornu ejus exaltabitur in gloria.

Peccator videbit, & irascetur, dentibus suis fremet, & tabescet: * desiderium peccatorum peribit.

Ant. In mandatis ejus cupit nimis.

Ant. Sit nomen Domini.

PSALM 112.

LAUDATE pueri Dominum: * laudate nomen Domini.

Sit nomen Domini benedictum: * ex hoc nunc, & usque in sæculum,

A solis ortu usque ad occasum, * laudabile nomen Domini.

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Excelsus super omnes gentes Dominus, * & super cœlos gloria ejus.

Quis sicut Dominus Deus noster, qui in altis habitat, * & humilia respicit in cœlo & in terra?

Suscitans a terra inopem: * et de stercore erigens pauperem.

Ut collocet eum cum principibus, * cum principibus populi sui.

Qui habitare facit sterilem in domo, * matrem filiorum lætantem.

Gloria Patri, &c.

Ant. Sit nomen Domini benedictum in sæcula.

Ant. Nos qui vivimus.

PSALM 113.

IN exitu *Israel* de *Ægypto*; * Domus *Jacob* de populo barbaro.

Facta est *Judea* sanctificatio ejus, * *Israel* potestas ejus.

Mare vidit, et fugit: * *Jordanus* conversus est retrorsum.

Montes exultaverunt ut arietes: * colles sicut agni ovium.

Quid est tibi mare, quod fugisti: * et tu *Jordanis*, quia conversus es retrorsum?

Montes exultastis sicut arietes: * et colles sicut agni ovium.

A facie Domini mota est terra, * facie Dei *Jacob*.

Qui convertit petram in stagna aquarum, * et rupem in fontes aquarum.

Non nobis, Domine, non nobis: * sed nomini tuo da gloriam.

Super misericordia tua, et veritate tua: * ne quando dicant Gentes: Ubi est Deus eorum?

Deus autem noster in cœlo: * omnia quæcumque voluit, fecit.

Simulacra Gentium argentum et aurum: * opera manuum hominum.

Os habent, et non loquentur: * oculos habent, et non videbunt.

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Aures habent, et non audient: * nares habent, et non odorabunt.

Manus habent, et non palpabunt: * pedes habent, et non ambulabunt: * non clamabunt in gutture suo.

Similes illis fiant qui faciunt ea: * et omnes qui confidunt in eis.

Domus *Israel* speravit in Domino, * adjutor eorum et protector eorum est.

Domos *Aaron* speravit in Domino; * adjutor eorum et protector eorum est.

Qui timent Dominum, speraverunt in Domino: * adjutor eorum et protector eorum est.

Dominus memor fuit nostri: * et benedixit nobis.

Benedixit domui *Israel*: * benedixit domui *Aaron*.

Benedixit omnibus qui timent Dominum, * pusillis cum majoribus.

Adjiciat Dominus super vos: * super vos, et super filios vestros.

Benedicti vos a Domino: * qui fecit cœlum et terram.

Cœlum cœli Domino: * terram autem dedit filiis hominum.

Non mortui laudabunt te, Domine: * neque omnes qui descendunt in inferum:

Sed nos qui vivimus, benedicamus Domino: * ex hoc nunc et usque in sæculum.

Gloria Patri, &c.

Ant. Nos qui vivimus, benedicimus Domino.

Tempore Paschali.

Ant. Alleluia, Alleluia, Alleluia.

CAPITULUM, 2 COR. I.

BENEDICTUS Deus, et Pater Domini nostri *Jesu Christi*, Pater misericordiarum, et Deus totius consolationis, qui consolatur nos in omni tribulatione nostra. *R.* Deo gratias.

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PSALM 116.

LAUDATE Dominum omnes Gentes: * laudate eum omnes populi.

Quoniam confirmata est super nos misericordia ejus: * et veritas Domini manet in æternum.

Gloria Patri, &c.

Ant. Serve bone fidelis, iatra in gaudium Domini tui.

CAPITULUM, ECCL. 24.

BEATUS vir, qui inventus est sine macula; et qui post aurum non abiit, nec speravit in pecuniæ thesauris. Quis est hic, et laudabimus eum? facit enim mirabilia in vita sua.

Resp. Deo gratias.

HYMNUS.

LUCIS Creator optime,
Lucem dierum proferens,
Primordiis lucis novæ
Mundi parans originem.
Qui mane junctum vesperi
Diem vocari præcipis,
Tetrum chaos illabitur,
Audi preces cum fletibus.
Ne mens gravata crimine,
Vitæ sit exul munere,
Dum nil perenne cogitat,
Seseque culpis illigat.
Cœleste pulset ostium;
Vitale tollat præmium;
Vitemus omne noxium;
Purgemus omne pessimum,
Præsta, Pater piissime,
Patrique compar unice;
Cum spiritu Paracleto,
Regnans per omne sæculum. *Amen.*

℣ Dirigatur, Domine, oratio mea.

℟. Sicut incensum in conspectu tuo.

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CANTICUM B. MARIÆ VIRGINIS—LUKE I.

MAGNIFICAT * anima mea Dominum:
Et exultavit spiritus meus * in Deo salutari meo.

Quia respexit humilitatem ancillæ suæ: * ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est: * & sanctum nomen ejus.

Et misericordia ejus a progenie in progenies * timentibus eum.

Fecit potentiam in brachio suo; * dispersit superbos mente cordis sui.

Deposuit potentes de sede, * et exaltavit humiles.

Esurientes implevit bonis: * & divites dimisit inanes.

Suscepit *Israel* puerum suum, * recordatus misericordiæ suæ.

Sicut locutus est ad Patres nostros, * *Abraham*, et semini ejus in sæcula.

Gloria Patri, &c.

ON CORPUS CHRISTI DAY, OR AT THE BENEDICTION OF THE MOST BLESSED SACRAMENT.

PANGE lingua gloriosi
Corporis mysterium
Sanguinisquè pretiosi,
Quem in mundi pretium
Fructus ventris generosi,
Rex effudit Gentium.
Nobis datus, nobis natus
Ex intacta Virgine,
Et in mundo conversatus,
Sparso verbi semine,
Sui moras incolatus
Miro clausit ordine.
In supremæ nocte cœnæ
Recumbens cum fratribus,
Observata lege plene

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Cibis in legalibus,
Cibum turbæ duodenæ
Se dat suis manibus.
Verbum caro, panem verum
Verbo carnem efficit;
Fitque sanguis Christi merum,
Et si sensus deficit,
Ad firmandum cor sincerum
Sola fides sufficit.
Tantum ergo Sacramentum
Veneremur cernui:
Et antiquum documentum
Novo cedat ritui:
Præstet fides supplementum
Sensuum defectui.
Genitori, Genitoque
Laus & jubilatio,
Salus, honor, virtus quoque
Sit & benedictio:
Procedenti ab utroque
Compar sit laudatio. *Amen.*

Vers. Panem de cœlo præstitisti eis, *Alleluia.*
Resp. Omne delectamentum in se habentem, *Alleluia.*

AD MAGNIFICAT ANTIPHONA.

O SACRUM convivium, in quo Christus sumitur; recolitur memoria passionis ejus; mens impletur gratia: et futuræ gloriæ nobis pignus datur. *Alleluia.*

ORATIO.

DEUS, qui nobis sub sacramento mirabili, Passionis tuæ memoriam reliquisti: tribue, quæsumus, ita nos corporis & sanguinis tui sacra mysteria venerari: ut redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis & regnas, &c.

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VESPERS,

OR EVEN SONG FOR SUNDAY.

Which is to be read by those who do not sing the Vespers in Latin.

V. O GOD, come to my assistance.
Resp. O Lord, make haste to help me.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. *Amen. Alleluia.*

N. B. Or, Praise be to thee, O Lord, king of eternal glory.

The Antiphon. The Lord said. *Ant. Alleluia.*

PSALM 109.

THE Lord said to my Lord: sit on my right hand:

Until I make thy enemies thy foot-stool.

The Lord will send the sceptre of thy power out of Sion: rule thou in the midst of thy enemies.

Dominion shall be with thee in the day of thy power, in the brightness of the saints: from the womb before the day star I begat thee.

The Lord swore, and it shall not repent him: thou art a priest for ever, according to the order of Melchisedek.

The Lord on thy right hand, has subdued kings in the day of his wrath.

He shall judge nations, complete their ruin, and crush the heads of many on the earth.

He shall drink in the way out of the brook; therefore he shall exalt his head.

Glory be to the Father, &c.

Ant. The Lord said to my Lord: sit on my right hand. *Ant.* Faithful.

PSALM 110.

I WILL praise thee, O Lord, with all my heart; in the council of the just, and in the congregation.

Great are the works of the Lord! prepared for all his designs.

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His works deserve praise and magnificence; and his justice continues for ever and ever.

The merciful and compassionate Lord made a memorial of his wonders: he gave meat to those that feared him.

He will be mindful of his covenant for ever, he will show to his people the power of his works.

To give them the inheritance of the Gentiles: the works of his hands are truth and judgment.

All his commandments are faithful, established for ever and ever, made in truth and equity.

He sent redemption to his people: he commanded that his covenant should be for ever.

Holy and terrible is his name: the fear of the Lord is the beginning of wisdom.

All have a good understanding that do according to it: his praise continues for ever and ever.

Glory be to the Father, &c.

Ant. Faithful are his commandments, established for ever and ever. *Ant.* In his commandments.

PSALM 111.

BLESSED is the man that fears the Lord: he shall have a great affection for his commandments.

His seed shall be mighty on the earth: the generation of the righteous shall be blessed.

Glory and riches in his house: and his justice abides for ever and ever.

Light is risen up in darkness to the righteous: he is merciful, and indulgent, and just.

Pleasant is the man that is merciful and lends; that shall use his words with judgment; for he shall not be moved for ever.

The just man shall be in eternal memory, he shall not fear at the hearing of evil.

His heart is ready to hope in the Lord, his heart is confirmed: he shall not be moved, whilst he looks down on his enemies.

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He distributed, he gave to the poor: his justice remains for ever and ever: his horn shall be exalted in glory.

The sinner shall see and be angry; he shall gnash his teeth, and pine away; the desire of sinners shall perish.

Glory be to the Father, &c.

Ant. In his commandments he has great delight.

Ant. Let the name of the Lord.

PSALM 112.

PRAISE the Lord, ye children: praise ye the name of the Lord.

Be the name of the Lord blessed, from this present, and for ever.

From the rising of the sun to the going down, the name of the Lord is laudable.

The Lord is high above all nations; and his glory above the heavens.

Who is the Lord our God, that dwells on high, and beholds the low things in heaven and in earth?

Raising up the needy man from the earth, and lifting up the poor man out of the dung:

To place him with princes, with the princes of his people.

Who makes the barren woman to dwell in a house, a joyful mother of children.—Glory be to God, &c.

Ant. Let the name of the Lord be blessed for ever.

Ant. We that live.

PSALM 113.

IN the coming forth of Israel out of Egypt, the house of Jacob from a barbarous people; Judea was made his sanctification; Israel his dominion.

The sea saw, and fled: Jordan was turned backward.

The mountains leaped as rams, and the little hills as the lambs of sheep.

What ailed thee, O sea, that thou didst flee? and thou, O Jordan, that thou wast turned backward.

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Ye mountains leaped as rams; and ye little hills, as the lambs of sheep.

At the face of the Lord the earth was moved; at the face of the God of Jacob.

Who turned the rock into pools of waters, and the hard stone into fountains of waters.

Not to us, O Lord, not to us; but to thy name give the glory.

For thy mercy and thy truths; lest at any time the Gentiles say where is their God?

But our God is in heaven; he has done all things whatever he would.

The idols of the Gentiles are silver and gold, the works of men's hands.

They have a mouth, and shall not speak; they have eyes and shall not see.

They have ears, and shall not hear; they have nostrils, and shall not smell.

They have hands, and shall not handle; they have feet, and shall not walk; they shall not cry in their throat.

Let them that make them, become like to them, and all that have confidence in them.

The house of Israel has hoped in the Lord; he is their helper and protector.

The house of Aaron has hoped in the Lord; he is their helper and protector.

They that fear the Lord, have hoped in the Lord; he is their helper and protector.

The Lord has been mindful of us; and has blessed us.

He has blessed the house of Israel; he has blessed the house of Aaron.

He has blessed all that fear the Lord; the little with the great.

The Lord add upon you; upon you and your children.

Be you blessed by the Lord; who made heaven and earth.

The heaven of heavens belongs to the Lord: but the earth he has given to the children of men.

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The dead shall not praise thee, O Lord; nor all they that go down into hell.

But we that live bless our Lord, from this time and for ever.

Glory be to God, &c.

Ant. We that live bless our Lord.

In Paschal time.

Ant. Alleluia, Alleluia, Alleluia.

THE LITTLE CHAPTER—2 COR. 1.

BLESSED be the God and Father of our Lord Jesus Christ, the Father of mercies, and God of all comfort, who comforts us in all our tribulations.

R. Thanks be to God.

THE HYMN.

CREATOR of the radiant light,
Dividing day from sable night,
Who with the light's bright origin,
The world's creation didst begin.
Who of the morn and evening ray,
Mad'st measur'd light and call'dst it day,
Black night begins to cloud the spheres,
Vouchsafe to hear our vocal tears.
Whilst with our crimes we burden'd are,
And fallen a prey to Satan's snare;
Whilst fading pleasures thus deceive,
Let not our souls our bodies leave.
Let us at heaven for mercy knock,
Let us the gates of life unlock;
All threatening evils let us fly,
And punish past iniquity.
Merciful Father, bend thine ear;
Co-equal Son, our prayers hear;
O Holy Spirit, hear our cry;
Who live all three eternally. *Amen.*

V. Let my prayer like incense
R. Ascend to thee, O Lord.

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THE SONG OF THE BLESSED VIRGIN MARY, CALLED THE MAGNIFICAT.—LUKE 1.

MY soul magnifies the Lord:
And my spirit has rejoiced in God my Saviour.
Because he has regarded the humility of his handmaid; for, behold, from henceforth all generations shall call me blessed.
For he that is mighty has done great things to me; and holy is his name.
And his mercy is from generation to generation, on them that fear him.
He hath shown strength in his arm: he hath dispersed the proud in the imagination of their hearts.
He has deposed the mighty from their seat, and has exalted the humble.
The hungry he has filled with good things, and the rich he has sent away empty.
He has received his servant Israel, being mindful of his mercy.
As he spoke to our fathers; to Abraham and his seed for ever.
Glory be to the Father, &c.

COMPLIN.

The reader begins. Pray, father, give the blessing.
The blessing. May our almighty Lord grant us a quiet night, and a happy end. *R. Amen.*

THE SHORT LESSON.—PETER 5.

BRETHREN, be sober, and watch; because your adversary, the devil, goes about like a roaring lion, seeking whom he may devour; whom resist, being strong in faith. But thou, O Lord, have mercy on us.
R. Thanks be to God.
V. Our help is in the name of the Lord,

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R. Who made heaven and earth.
Our Father. *Secretly.*
V. I confess to Almighty God, &c.
R. Almighty God have mercy on you, &c.
V. I confess to Almighty God, &c.
R. Almighty God have mercy on you, &c.
V. May our almighty and merciful Lord, &c.

V. CONVERT us, O God, our Saviour.
R. And turn away thy anger from us.
V. O God come to my assistance.
R. O Lord make haste to help me.
Glory be to the Father, &c. *Alleluia.*
Ant. Have mercy.
In the Paschal Time. Ant. Alleluia.

PSALM 4.

WHEN I invocated, the God of my justice heard me: in tribulation thou hast enlarged me. Have mercy on me, and hear my prayer.

Ye sons of men, how long have you heavy hearts? Why do you love vanity, and seek lying?

And know, that the Lord has made his holy One marvellous: the Lord will hear me when I shall cry to him.

Be ye angry, and sin not: the things you say in your hearts, in your chambers be ye sorry for.

Offer a sacrifice of justice, and hope in the Lord. Many say,—who shows us good things?

The light of thy countenance, O Lord, has shined upon us, thou hast given gladness in my heart.

By the fruit of their corn, wine, and oil, they are multiplied.

In peace, in the self same I will sleep and rest.

Because thou, O Lord, hast singularly settled me in hope.

PSALM 30.

IN thee, O Lord, I have hoped: let me not be confounded for ever; in thy justice deliver me.

Incline thine ear to me, make haste to deliver me.

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Be unto me a protecting God, and a house of refuge: that thou mayest save me.

Because thou art my strength and my refuge; and for thy name thou wilt conduct me, and wilt nourish me.

Thou wilt bring me out of this snare, which they have hid for me; because thou art my protector.

Into thy hands I commend my spirit: thou hast redeemed me, O Lord God of truth.

PSALM 90.

HE that dwells in the help of the highest, shall abide in the protection of the God of heaven.

He shall say to the Lord: thou art my protector, and my refuge, my God I will hope in him.

Because he has delivered me from the snare of the hunters, and from the sharp word.

With his shoulders he will overshadow thee; and under his wings thou shalt hope.

With a shield shall his truth encompass thee; Thou shalt not be afraid of the fear in the night.

Of the arrow flying in the day of business, walking in darkness; of invasion and of the mid-day devil.

A thousand shall fall on thy side, and ten thousand on thy right hand; but to thee it shall not approach.

But thou shalt consider with thy eyes; and shalt see the retribution of sinners.

Because thou, O Lord, art my hope; thou hast made the highest thy refuge.

There shall come no evil to thee: and the scourge shall not approach thy tabernacle.

Because he has given his angels charge over thee, that they keep thee in all thy ways.

They shall bear thee in their hands, lest perhaps thou knock thy foot against a stone.

Thou shalt walk upon the asp and the basilisk, and thou shalt tread upon the lion and the dragon

Because he has hoped in me, I will deliver him: I will protect him because he has known my name.

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He shall cry to me, and I will hear him: I am with him in tribulation: I will deliver him, and will glorify him.

I will replenish him with length of days: and will show him my salvation.

PSALM 133.

BEHOLD now, bless the Lord, all ye servants of the Lord.

Who stand in the house of the Lord, in the courts of the house of our God.

In the night lift up your hands towards the holy places, and bless the Lord.

The Lord bless thee from Sion, who made heaven and earth.

Ant. Have mercy on me, O Lord, and hear my prayer.

In the paschal time. Ant. *Alleluia, Alleluia, Alleluia.*

THE HYMN.

TO thee, before the close of day,
Creator of the world, we pray,
With wonted mercy us direct,
And from nocturnal harms protect.
Let no dreams disturb our sleep,
And nightly phantoms from us keep.
Satan suppress, that by his wiles
Our bodies know not what defiles.
Merciful Father, bend thine ear,
Co-equal Son, our prayers hear.
O Holy Spirit, hear our cry,
Who live all three eternally. *Amen.*

THE LITTLE CHAPTER—Jerem. 14.

THOU art in us, O Lord, and thy holy name has been invoked upon us: forsake us not, O Lord our God.

The short Resp. Into thy hands, O Lord, I commend my spirit. * Into thy hands, O Lord, I commend my spirit.

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V. Thou hast redeemed us, O Lord God of truth.
℟ I commend my spirit.

Glory be to the Father, and to the Son, and to the Holy Ghost.

Into thy hands, O Lord, I commend my spirit.

V. Preserve us, O Lord, as the apple of thy eye.

R. Shelter us under the shadow of thy wings.

Ant. Save us.

THE SONG OF SIMEON, CALLED NUNC DIMITTIS—Luke 2.

NOW thou dost dismiss thy servant, O Lord, according to thy word, in peace.

Because my eyes have seen thy salvation.

Which thou hast prepared before the face of all people.

A light to the illumination of the Gentiles, and the glory of the people of Israel.

Glory be to the Father, *&c.*

Ant. Save us, O Lord, waking, and keeping us sleeping, that we may watch with Christ, and rest in peace.

V. Our Lord be with you.

R. And with thy spirit.

LET US PRAY.

VISIT we beseech thee, O Lord, this habitation, and remove far from it all the snares of the enemy, let thy holy angels dwell therein to preserve us in peace: and let thy blessing be always upon us Through our Lord.

V. Our Lord be with you.

R. And with thy spirit.

V. Let us bless our Lord.

R. Thanks be to God.

The Blessing. The Almighty and merciful Lord, Father, Son, and Holy Ghost, bless and preserve us.

R. Amen.

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THE LITANY OF THE BLESSED VIRGIN

KYRIE eleison, Christe eleison, Kyrie eleison
Christe audi nos, Christe exaudi nos.
Pater de Cœlis Deus, Miserere nobis.
Fili Redemptor Mundi Deus, Miserere nobis.
Spiritus Sancte Deus, Miserere nobis.
Sancta Trinitas unus Deus, Miserere nobis.
Sancta Maria,
Sancta Dei Genetrix,
Sancta Virgo Virginum,
Mater Christi,
Mater divinæ Gratiæ,
Mater purissima,
Mater castissima,
Mater inviolata,
Mater intemerata,
Mater amabilis,
Mater admirabilis.
Mater Creatoris,
Mater Salvatoris,
Virgo prudentissima,
Virgo veneranda,
Virgo prædicanda,
Virgo potens,
Virgo clemens,
Virgo fidelis,
Speculum Justitiæ,
Sedes Sapientiæ,
Causa nostra Latitiæ,
Vas spirituale,
Vas honorabile,
Vas insigne Devotionis.
Rosa mystica,
Turris Davidica,
Turris eburnea,
Domus aurea,
Fœderis Arca,
Janua Cœli,

Ora pro nobis.

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Stella matutina,
Salus Infirmorum,
Refugium Peccatorum,
Consolatrix Afflictorum,
Auxilium Christianorum,
Regina Angelorum,
Regina Patriarcharum,
Regina Prophetarum,
Regina Apostolorum,
Regina Martyrum,
Regina Confessorum,
Regina Virginum,
Regina Sanctorum omnium, } Ora pro nobis.

Agnus Dei qui tollis peccata Mundi, parce nobis Domine.
Agnus Dei qui tollis peccata Mundi, exaudi nos [Domine.
Agnus Dei qui tollis peccata Mundi, Miserere nobis.

Ant. Sub tuum Præsidium confugimus, sancta Dei genetrix, nostras deprecationes ne despicias in necessitatibus nostris, sed a Periculis cunctis libera nos, semper Virgo gloriosa & benedicta.

V. Ora pro nobis, sancta Dei Genetrix.
R. Ut digni efficiamur Promissionibus Christi.
V. Angelus Domini annunciavit *Maria.*
R. Et concepit de Spiritu Sancto.——(Ave *Maria*, gratia plena, &c.)
V. Ecce ancilla Domini.
R. Fiat mihi secundum verbum tuum. (Ave *Maria*, *&c.*)
V. Et Verbum caro factum est.
R. Et habitavit in nobis.—(Ave *Maria*, *&c.*)
V. Dominus Vobiscum.
R. Et cum Spiritu tuo.

OREMUS.

GRATIAM tuam, quæsumus Domine, mentibus nostris infunde, ut qui Angelo nuntiante, Christi Filii tui Incarnationem cognovimus, per passionem ejus & crucem ad Resurrectionis gloriam perducamur. Per eundem Christum Dominum nostrum. *Amen.*

V Divinum auxilium maneat semper nobiscum
R. Amen.

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CONTENTS.

	Page
A Table of Feasts for twenty-nine Years,	4
The Roman Calendar for the kingdom of Ireland,	6
Necessary Rules for a Christian,	14
The Lord's Prayer, Hail Mary, and Creed,	15
Christian Doctrine,	16
Instructions for the Morning,	19
A Testament of the Soul,	21
Morning Prayers,	23
Acts of Faith, Hope, and Charity,	31
Prayers for Night,	33
A Universal Prayer,	40
The Litany of Jesus,	43
The Litany of our Lady of Loretto,	46
Devout Prayers,	49
Devotions proper for Sundays and Holydays,	55
The Symbol or Creed of St. Athanasius,	66
The manner of Hearing Mass,	68
Prayers before Mass,	70
——— at Mass,	73
The Gospel of St. John,	90
Ceremonies of the Mass,	91
Instructions concerning Repentance and Penance,	93
A Table of Sins,	97
Prayers before Sacramental Confession,	102
Directions to be observed at Confession,	107
Prayers after Confession,	108
Instructions and Devotions before Communion,	110
A Preparatory Prayer, containing the chief Acts of Devotion before Communion,	112
Aspirations after Communion,	117
Seven Penitential Psalms,	125
The Litany of the Saints,	134
A Prayer in Time of Persecution,	143
A Prayer by St. Austin,	ib.
Devout Prayers by Sir T. More,	145
Instructions, with Prayers and Directions, for the Sick,	146
The Litany for the Sick,	150
A Recommendation of a Soul Departing,	153
The Litany for the Dead,	156
Prayers for the Dead,	160
Prayers for Women in Travail,	164
The Jesus' Psalter,	167
Prayer before Jesus' Rosary,	178
Rosary of the Holy Name Jesus,	180
Rosary of the blessed Virgin,	188
Prayers of St. Bridget,	200
Meditations on Christ's Passion,	212
Manner of Serving a Priest at Mass,	217
Vespers for Sunday,	220
The Pange Lingua,	225
Vespers in English,	228
Litany of Blessed Virgin, Latin,	232

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THE FOURTH BOOK OF THOMAS A KEMPIS.

BRITISH MUSEUM

Recommended by the Rev. WILLIAM CROLLY.

OF

THE BLESSED SACRAMENT.

THE VOICE OF CHRIST.

Come to me, all you that labour, and are heavy burthened, and I will refresh you, saith the Lord. St. Matt. xi.

The bread which I shall give, is my flesh, for the life of the world. St. John vi.

Take and eat, this is my body which shall be delivered for you: do this in remembrance of me. 1 Cor. xi.

He that eateth my flesh, and drinketh my blood, abideth in me, and I in him. St. John vi.

The words which I have spoken to you are spirit and life. St. John vi.

CHAP. I.

WITH HOW GREAT REVERENCE CHRIST IS TO BE RECEIVED.

[*Disciple.*] 1. THESE are thy words, O Christ, the eternal truth, though not all delivered at one time, nor written in one place.

Since therefore they are thy words, and they are true, they are all to be received by me with thanks, and with faith.

They are thine, and thou hast spoken them; and they are also mine, because thou hast delivered them for my salvation.

I willingly receive them from thy mouth, that they may be more inseparably ingrafted in my heart.

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These words, of so great tenderness, full of sweetness and love, encourage me; but my sins terrify me, and my unclean conscience keeps me back from approaching to so great mysteries.

The sweetness of thy words invite me, but the multitude of my offences weigh me down.

2. Thou commandest me to approach to thee with confidence, if I would have part with thee; and to receive the food of immortality, if I desire to obtain life and glory everlasting.

Come, sayest thou to me, *all you that labour and are heavy burthened, and I will refresh you. Matt.* xi.

O sweet and amiable word in the ear of a sinner, that thou, O Lord, my God, shouldst invite the poor and needy to the communion of thy most sacred body!

But who am I, O Lord, that I should presume to come to thee?

Behold, the heaven of heavens cannot contain thee; and thou sayest, "*Come you all to me.*"

3. What means this most loving condescension, and so friendly an invitation?

How shall I dare to approach, who am conscious to myself of no good on which I can presume?

How shall I introduce thee into my house, who have oftentimes provoked thy indignation?

The angels and the archangels stand with a reverential awe; the saints and the just are afraid; and thou sayest, "*Come you all to me.*"

Unless thou, O Lord, didst say it, who could believe it to be true?

And unless thou didst command it, who would dare attempt to approach?

4. Behold, Noah, a just man, laboured a hundred years in building the ark, that he with a few might be preserved; and how shall I be able in the space of one hour to prepare myself to receive with reverence the Maker of the world?

Moses thy servant, thy great and special friend, made an ark of incorruptible wood, which he also

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covered with the most pure gold, that he might deposite therein the tables of the law; and shall I, a rotten creature, presume so easily to receive thee, the Maker of the law, and the Giver of life?

Solomon, the wisest of the kings of Israel, employed seven years in building a magnificent temple for the praise of thy name, and for eight days together celebrated the feast of the dedication thereof; he offered a thousand pacific victims, and brought the ark of the covenant in a solemn manner into the place prepared for it, with sound of trumpet and jubilee:

And I, a wretch, and the vilest of men, how shall I bring thee into my house, who can hardly spend one half hour devoutly? And would to God I had ever once spent one half hour as I ought!

5. O my God, how much did they endeavour to do to please thee? Alas, how little is it that I can do! How short a time do I spend, when I prepare myself to communicate?

Seldom am I wholly recollected, very seldom free from all distraction!

And yet surely, in the life-giving presence of thy Deity, no unbecoming thought should occur, nor any thing created take up my mind; for it is not an angel but the Lord of angels that I am to entertain.

6. And yet there is a very great difference between the ark of the covenant, with its relics, and thy most pure body, with its unspeakable virtues; between those sacrifices of the law, which were figures of things to come, and the true sacrifice of thy body, which is the accomplishing of all those ancient sacrifices.

7. Why then am I not more inflamed, considering thy venerable presence?

Why do I not prepare myself with greater care to receive thy sacred gifts, seeing that these ancient, holy patriarchs and prophets, yea, kings also, and princes, with the whole people, have shown so great affection of devotion towards the divine worship?

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8. The most devout king David danced before the ark of God with all his might, commemorating the benefits bestowed in times past on their fathers. He made musical instruments of sundry kinds; he published psalms, and appointed them to be sung with joy; he himself likewise often sung them, playing upon his harp, inspired with the grace of the Holy Ghost. He taught the people of Israel to praise God with their whole heart, and to join their voices in blessing and magnifying him every day.

If so great devotion was then used, and such remembrance of the praise of God before the ark of the covenant: how great ought to be the reverence and devotion which I and all Christian people should have in the presence of this sacrament, in the receiving of the most excellent body of Christ!

9. Many run to sundry places to visit the relics of the saints, and are astonished to hear their wonderful works; they behold the noble buildings of their churches, and kiss their sacred bones, wrapt up in silk and gold:

And behold, I have thee here present on the altar, my God, the Saint of saints, the Creator of men, and the Lord of angels.

Oftentimes in seeing those things, men are moved with curiosity, and the novelty of the sight, and but little fruit of amendment is reaped thereby; especially when persons lightly run hither and thither, without true contrition for their sins.

But here, in the sacrament of the altar, thou art wholly present, my God, the man Christ Jesus: where also the fruit of salvation is plentifully reaped, as often as thou art worthily and devoutly received.

And to this we are not drawn by any levity, curiosity, or sensuality: but by a firm faith, a devout hope, and sincere charity.

10. O God, the invisible maker of the world, how wonderfully dost thou deal with us! How sweetly and graciously dost thou order all things in favour of

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thy elect, to whom thou offerest thyself to be received in this sacrament!

For this exceeds all understanding of man; this, in a particular manner, engages the hearts of the devout, and enkindles their love.

For thy true faithful, who dispose their whole life to amendment, by this most worthy sacrament, frequently receive a great grace of devotion and love of virtue.

11. O the wonderful and hidden grace of this sacrament! which only the faithful of Christ know; but unbelievers, and such as are slaves to sin, cannot experience.

In this sacrament is conferred spiritual grace; lost virtue is repaired in the soul; and beauty disfigured by sin, returns again.

And so great sometimes is this grace, that from the abundance of the devotion that is bestowed, not only the mind, but the frail body also, feels a great increase of strength.

12. Yet it is much to be lamented and pitied, that we should be so lukewarm and negligent, as not to be drawn with greater affection to the receiving of Christ, in whom consists all the hope and merit of those that shall be saved.

For he is our sanctification and our redemption: he is our comfort in our pilgrimage, and the eternal beatitude of the saints.

It is therefore much to be lamented, that many take so little notice of this saving mystery, which rejoices heaven, and preserves the whole world.

O! the blindness and hardness of the heart of man, that doth not consider so unspeakable a gift; and from a daily use of it, falls into a disregard for it.

13. For if this most holy sacrament were only celebrated in one place, and consecrated only by one priest in the world, how great a desire would men have to go to that place, and to such a priest of God, that they might see the divine mysteries celebrated!

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But now there are made many priests, and Christ is offered up in many places; that the grace and love of God to man may appear so much the greater, by how much more this sacred communion is spread throughout the world.

Thanks be to thee, O good Jesus, our eternal Shepherd, who hast vouchsafed to feed us, poor exiles, with thy precious body and blood, and to invite us to the receiving these mysteries with the words of thy own mouth, saying, "*Come to me all you that labour, and are burthened, and I will refresh you.*" *Mat.* xi.

CHAP. II.

THAT THE GREAT GOODNESS AND CHARITY OF GOD IS SHOWED TO MAN IN THIS SACRAMENT.

[*Disciple.*] 1. O LORD, trusting in thy goodness and in thy great mercy, I come sick to my Saviour, hungry and thirsty to the fountain of life, needy to the King of heaven, a servant to his Lord, a creature to his Creator, and one in desolation to his lovely Comforter.

But whence is this to me, that thou shouldst come to me? Who am I, that thou shouldst give thyself to me?

How dares such a sinner appear before thee? And how dost thou vouchsafe to come to a sinner?

Thou knowest thy servant, and thou knowest that he has nothing of good in him that can entitle him to this favour.

I confess therefore my unworthiness, I acknowledge thy bounty, I praise thy goodness, and I give thee thanks for thy excessive charity.

For it is of thy own mercy thou dost this, not for my merits; that thy goodness may be better known to me; that greater charity may be imparted, and humility more perfectly recommended

Since therefore this is what pleased thee, and thou hast commanded it should be so, thy merciful conde-

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scension pleaseth me also: and I wish that my iniquity may be no obstacle.

2. O! most sweet and most bountiful Jesus, how great reverence and thanks, and perpetual praise, are due to thee, for the receiving of thy sacred body, whose dignity no man can sufficiently express!

But what shall I think on in this communion, when I am approaching to my Lord, whom I can never reverence as much as I ought, and yet would gladly receive with devotion?

What can I think on better or more wholesome to my soul, than to humble myself entirely in thy presence, and extol thy infinite goodness above me?

I praise thee, O my God, and I extol thee for ever: I despise myself, and subject myself to thee, casting myself down to the depth of my unworthiness.

3. Behold thou art the Saint of saints, and I am the greatest of sinners.

Behold thou bowest thyself down to me, who am not worthy to look up to thee.

Behold thou comest to me: thou art willing to be with me.

Thou invitest me to the banquet, where thou wilt give me thy heavenly food, and the bread of angels to eat: no other, verily, than thyself, the living Bread who didst come down from heaven, and who givest life to the world.

4. Behold, whence love proceeds, what a bounty shines forth! How great thanks and praises are due to thee for these things!

Oh, how wholesome and profitable was thy design in this institution! How sweet and delightful this anquet, in which thou givest thyself to be our food!

Oh, how admirable is thy work, O Lord! how powerful thy virtue! how infallible thy truth!

For thou hast spoken the word, and all things were nade; and that has been done which thou hast commanded.

5. A wonderful thing it is, and worthy of faith, and

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exceeding all human understanding; that *thou, O Lord, my God, true God and true man, art contained whole and entire under a small form of bread and wine, and without being consumed, art eaten by the receiver.*

Thou the Lord of all things, who standest in need of no one, hast been pleased by this sacrament to dwell in us: preserve my heart and my body without stain, that with a joyful and clean conscience I may be able often to celebrate thy sacred mysteries, and to receive for my eternal salvation, what thou hast principally ordained and instituted for thy honour and perpetual remembrance.

6. Rejoice, O my soul, and give thanks to thy God for so noble a gift, and so singular a comfort, left to thee in this vale of tears.

For as often as thou repeatest this mystery, and receivest the body of Christ, so often dost thou celebrate the work of thy redemption, and art made partaker of all the merits of Christ.

For the charity of Christ is never diminished, and the greatness of his propitiation is never exhausted.

Therefore oughtest thou to dispose thyself for this, by perpetually renewing the vigour of thy mind, and to weigh with attentive consideration this great mystery of thy salvation.

And as often as thou sayest or hearest mass, it ought to seem to thee as great, new, and delightful, as if Christ that same day, first descending into the Virgin's womb, had been made man; or hanging on the cross, was suffering and dying for the salvation of mankind.

CHAP. III.

THAT IT IS PROFITABLE TO COMMUNICATE OFTEN.

[*Disciple:*] 1. BEHOLD I come to thee, O Lord that it may be well with me by thy gift, and that I may be delighted in thy holy banquet, which thou, O God, in thy sweetness, hast prepared for the poor.

Behold, in thee is all whatsoever I can or ought to

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desire: thou art my salvation and redemption, my hope and my strength, my honour and my glory.

Make therefore the soul of thy servant joyful this day, because, O Lord Jesus, I have lifted up my soul to thee.

I desire at this time to receive thee devoutly and reverently: I would gladly bring thee into my house, that, like Zaccheus, I may receive thy blessing, and be numbered among the children of Abraham. *Luke*, xix.

My soul longs to be nourished with thy body; my heart desires to be united with thee.

2. Give thyself to me, and it is enough; for without thee no comfort is available.

Without thee I cannot subsist: and without thy visitation I cannot live.

And therefore I must come often to thee, and receive thee for the remedy, and for the health and strength of my soul; lest perhaps I faint in the way, if I be deprived of this heavenly food.

For so, O most merciful Jesus, thou wert pleased once to say, when thou hadst been preaching to the people, and curing sundry diseases: "I will not send them home fasting, lest they faint in the way," *Mat.* xv.

Deal now in like manner with me, who has left thyself in the sacrament for the comfort of thy faithful.

For thou art the most sweet reflection of the soul: and he that shall eat thee worthily, shall be partaker and heir of everlasting glory.

It is indeed necessary for me, who am so often falling and committing sin, and so quickly grow slack and faint, by frequent prayers and confessions, and by the holy communion of thy body, to repair my strength, to cleanse and inflame my soul: lest, perhaps, by abstaining for a longer time, I fall away from my holy purpose.

3. For the senses of man are prone to evil from his youth; and unless thy divine medicine succour him, man quickly falls to worse.

The holy communion therefore withdraws him from evil, and strengthens him in good.

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For if I am so often negligent and lukewarm, now, when I communicate or celebrate, what would it be if I did not take this remedy, and should not seek so great a help?

And although I am not every day fit, nor well disposed to celebrate, yet I will endeavour, at proper times, to receive the divine mysteries, and to make myself partaker of so great a grace.

For this is the principal comfort of a faithful soul, so long as she sojourns afar off from thee in this mortal body; being mindful often of her God, to receive her beloved with a devout mind.

4. O wonderful condescension of thy tender love towards us! that thou, O Lord God, the creator and enlivener of all spirits, shouldst vouchsafe to come to a poor soul, and with thy whole divinity and humanity, satisfy her hunger.

O happy mind, and blessed soul, which deserves to receive thee, her Lord God, devoutly; and in receiving thee, to be filled with spiritual joy!

Oh, how great a Lord does she entertain! how beloved a guest does she bring into her house! how sweet a companion does she receive! how faithful a friend does she accept of; how beautiful and how noble a spouse does she embrace, who deserves to be loved above all, and beyond all that we can desire!

Let heaven and earth, with all their attire, be silent in thy presence, O my dearest beloved; for what praise or beauty they have, is all the gift of thy bounty; nor can they come up to the beauty of thy name, of whose wisdom there is no end.

CHAP IV.

THAT MANY BENEFITS ARE BESTOWED ON THEM WHO COMMUNICATE DEVOUTLY.

[*Disciple.*] 1. O LORD, my God, prevent thy servant in the blessings of thy sweetness, that I may approach worthily and devoutly to thy magnificent Sacrament

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Raise up my heart towards thee, and deliver me from this heavy sluggishness.

Visit me with thy grace, that I may taste in spirit thy sweetness, which plentifully lies hid in this sacrament, as in its fountain.

Illuminate also my eyes to behold so great a mystery, and strengthen me to believe it with an undoubted faith:

For it is thy work, not the power of man; thy sacred institution, not man's invention.

For no man can be found able of himself to know and understand these things, which surpass even the subtilty of angels.

What! shall I, therefore, an unworthy sinner, who am but dust and ashes, be able to search into or conceive of so high and sacred a mystery.

2. O Lord, in the simplicity of my heart, with a good and firm faith, and in obedience to thy command, I come to thee with hope and reverence; *and I do verily believe that thou art here present in the Sacrament, God and Man.*

It is then thy will that I should receive thee, and through love unite myself to thee.

Wherefore I implore thy mercy; and I beg of thee to give me for this a special grace, that I may be wholly melted away in thee, and overflow with thy love, and seek no more any comfort from any thing else.

For this most high and most excellent Sacrament is the health of soul and body, the remedy of all spiritual diseases, by which my vices are cured, my passions are restrained, temptations are overcome or lessened, a greater grace is infused, virtue receives an increase, faith is confirmed, hope strengthened, charity inflamed and extended.

3. For thou hast bestowed, and still oftentimes dost bestow, many good things in this Sacrament to thy beloved, who communicate devoutly, O my God, the support of my soul, who art the repairer of human infirmity, and the giver of all interior comfort.

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For thou impartest unto them much consolation, to support them in their many troubles; and thou liftest them up from the depth of their own dejection, to the hope of thy protection; and thou dost recreate and enlighten them interiorly with a certain new grace; in such sort, that they who before communion were anxious, and felt no affection in themselves, after being fed with this heavenly meat and drink, find themselves changed for the better.

And thou art pleased to deal thus with thy Elect, to the end that they may truly acknowledge and plainly experience how great is their infirmity, when left to themselves, and how much they receive from thy bounty and grace.

For of themselves they are cold, dry, and indevout; but by thee they are made fervent, cheerful, and devout.

For who is he, that approaching humbly to the Fountain of Sweetness, does not carry away with him some little sweetness?

Or who, standing by a great fire, does not receive from it some little heat?

Now, thou art the Fountain always full and overflowing; thou art a Fire always burning, and never decaying.

4. Wherefore, if I cannot draw out of the fulness of the Fountain, nor drink my fill, I will at least set my mouth to the orifice of this heavenly pipe, that so I may draw from thence some small drop to refresh my thirst, to the end that I may not be wholly dried up.

And if I cannot as yet be all heavenly, and all on fire, like the cherubim and seraphim, I will however endeavour to apply myself to devotion, and to prepare my heart for the acquiring some small flame of divine fire, by the humbly receiving of this life-giving Sacrament.

And whatever is wanting to me, O good Jesus, most blessed Saviour, do thou in thy bounty and goodness supply for me, who hast vouchsafed to call all

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unto thee, saying, *Come to me, all you that labour, and are burthened, and I will refresh you.* *Matt.* xi.

5. I *labour* indeed with the sweat of my brow, I am tormented with grief of heart, I am *burthened* with sins, I am troubled with temptations, and am entangled and oppressed with many evil passions; and there is no one to help me, no one to deliver and save me, but thou, O Lord God, my Saviour, to whom I commit myself and all that is mine, that thou mayest keep me, and bring me to everlasting life.

Receive me for the praise and glory of thy name, who hast prepared thy body and blood for my meat and drink.

Grant, O Lord God, my Saviour, that with the frequenting this thy mystery, the affection of my devotion may increase.

CHAP. V.

OF THE DIGNITY OF THE SACRAMENT, AND OF THE PRIESTLY STATE.

[*Christ.*] 1. IF thou hadst the purity of an angel, and the sanctity of St. John the Baptist, thou wouldst not be worthy to receive or handle this sacrament.

For this is not due to any merit of men, that a man should consecrate and handle the sacrament of Christ, and receive for his food the bread of angels.

Great is this mystery, and great the dignity of priests, to whom that is given which is not granted to angels.

For priests, alone, rightly ordained in the church, have power to celebrate and to consecrate the body of Christ.

The priest indeed is the minister of God, using the word of God, and by the command and institution of God; but God himself is there the principal Author, and invisible Worker, to whom is subject all that he wills, and to whose command every thing is obedient

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2. Thou must therefore give more heed to an omnipotent God, in every thing relating to this most excellent sacrament, than to thy own sense, or any visible sign: and, therefore, thou art to approach to this work with fear and reverence.

Take heed to thyself, and see what kind of ministry has been delivered to thee by the imposition of the bishop's hands.

Lo! thou art made a priest, and art consecrated to say mass: see now that in due time, thou faithfully and devoutly offer up sacrifice to God, and that thou behave thyself in such a manner as to be without reproof.

Thou hast not lightened thy burthen, but art now bound with a stricter band of discipline, and art obliged to a greater perfection of sanctity.

A priest ought to be adorned with all virtues, and to give example of a good life to others.

His conversation should not be with the vulgar and common ways of men, but with the angels in heaven, or with perfect men upon earth.

3. A priest clad in his sacred vestments, is Christ's vicegerent, to pray to God for himself, and for all the people, in a suppliant and humble manner.

He has before him and behind him the sign of the cross of the Lord, that he may always remember the passion of Christ.

He bears the cross before him in his vestment, that he may diligently behold the footsteps of Christ, and fervently endeavour to follow them.

He is marked with the cross behind, that he may mildly suffer, for God's sake, whatsoever adversities shall befall him from others.

He wears the cross before him, that he may bewail his own sins: and behind him, that through compassion he may lament the sins of others, and know that he is placed, as it were, a mediator between God and the sinner.

Neither ought he to cease from prayer and the holy

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oblation, until he be favoured with the grace and mercy which he implores.

When a priest celebrates, he honours God, he rejoices the angels, he edifies the church, he helps the living, he obtains rest for the dead, and makes himself partaker of all that is good.

CHAP. VI.

A PETITION, CONCERNING THE EXERCISE PROPER BEFORE COMMUNION.

[*Disciple.*] 1. WHEN I consider thy greatness, O Lord, and my own vileness, I tremble very much, and am confounded in myself.

For if I come not to thee, I fly from life; and if I intrude myself unworthily, I incur thy displeasure.

What then shall I do, O my God, my Helper, my Counsellor in necessities?

2 Do thou teach me the right way; appoint me some short exercise, proper for the holy communion.

For it is necessary to know in what manner I shall reverently and devoutly prepare my heart for thee, for the profitable receiving of thy sacrament, or for celebrating so great and divine a sacrifice.

CHAP VII.

OF THE EXAMINATION OF ONE'S OWN CONSCIENCE, AND OF A RESOLUTION OF AMENDMENT.

[*Christ.*] 1. ABOVE all things, it behoves the priest of God to come to the celebrating, handling and receiving this sacrament, with very great humility of heart, and lowly reverence; with an entire faith, and a pious intention of the honour of God.

Diligently examine thy conscience, and to the best of thy power cleanse and purify it by true contrition and humble confession; so that there be nothing weighty to give thee remorse, and hinder thy free excess.

Repent thee of all thy sins in general, and in particular lament and grieve for thy daily offences.

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And if thou hast time, confess to thy God, in the secret of thy heart, all the miseries of thy passions.

2. Sigh and grieve that thou art yet so carnal and worldly; so unmortified in thy passions.

So full of the motions of concupiscence; so unguarded in thy outward senses; so often entangled with many vain imaginations;

So much inclined to exterior things; so negligent as to the interior;

So easy to laughter and dissipation; so hard to tears and compunction;

So prone to relaxation, and to the pleasures of the flesh; so sluggish to austerity and fervour;

So curious to hear news, and to see fine sights; so remiss to embrace things humble and abject.

So covetous to possess much; so sparing in giving, so close in retaining;

So inconsiderate in speech; so little able to hold thy peace;

So disorderly in thy carriage; so over-eager in thy actions;

So greedy at meat; so deaf to the word of God;

So hasty for rest; so slow to labour;

So wakeful to hear idle tales; so drowsy to watch in the service of God;

So hasty to make an end of thy prayers; so wandering as to attention; so negligent in saying thy office; so tepid in celebrating; so dry at the time of receiving.

So quickly distracted; so seldom quite recollected within thyself; so easily moved to anger; so apt to take offence at others; so prone to judge; so severe in reprehending.

So joyful in prosperity; so weak in adversity;

So often proposing many good things, and effecting little.

3. Having confessed and bewailed these, and other thy defects, with sorrow, and a great dislike of thy own weakness, make a strong resolution always to amend thy life, and to advance in virtue.

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Then with a full resolution, and with thy whole will, offer thyself up to the honour of my name, on the altar of thy heart, as a perpetual holocaust, by committing faithfully to me both thy soul and body:

That so thou mayest be worthy to approach to offer up sacrifice to God, and to receive for thy salvation the sacrament of my body.

4. For there is no oblation more worthy, nor satisfaction greater, for the washing away of sins, than to offer up thyself purely and entirely to God, together with the oblation of the body of Christ, in the mass and in the communion.

If a man does what lies in him, and is truly penitent; as often as he shall come to me for pardon and grace; "*As I live, saith the Lord, who will not the death of the sinner, but rather that he should be converted and live; I will no longer remember his sins,* but all shall be forgiven him." *Ezek.* xviii.

CHAP. VIII.

OF THE OBLATION OF CHRIST ON THE CROSS, AND OF THE RESIGNATION OF OURSELVES

[*Christ.*] 1. AS I willingly offered myself to God, my Father, for thy sins, with my hands stretched out upon the cross, and my body naked, so that nothing remained in me, which was not turned into a sacrifice, to appease the divine wrath: even so must thou willingly offer thyself to me daily in the mass, for a pure and holy oblation, together with all thy powers and affections, as heartily as thou art able.

What do I require more of thee, than that thou endeavour to resign thyself entirely to me?

Whatsoever thou givest besides thyself, I regard not; for I seek not thy gift, but thyself.

2. As it would not suffice thee, if thou hadst all things but me; so neither can it please me, whatever thou givest, as long as thou offerest not thyself.

Offer thyself to me, and give thy whole self for God, and thy offering will be accepted.

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Behold, I offered my whole self to the Father, for thee, and have given my whole body and blood for thy food, that I might be all thine, and thou mightest be always mine.

But if thou wilt stand upon thy own bottom, and wilt not offer thyself freely to my will, thy offering is not perfect, nor will there be an entire union betwixt us.

Therefore, before all thy works, thou must make a free oblation of thyself into the hands of God, if thou desire to obtain liberty and grace:

For the reason why so few become illuminated and internally free, is, because they do not wholly renounce themselves.

My sentence stands firm, "*Unless a man renounce all, he cannot be my disciple.*" Luke, xiv.

If, therefore, thou desirest to be my disciple, offer up thyself to me with all thy affection.

CHAP. IX.

THAT WE MUST OFFER OURSELVES, AND ALL THAT IS OURS, TO GOD, AND PRAY FOR ALL.

[*Disciple.*] 1. LORD, all things are thine that are in heaven and earth.

I desire to offer up myself to thee as a voluntary oblation, and to remain for ever thine.

Lord, in the sincerity of my heart, I offer myself to thee this day, to be thy servant evermore, to serve thee, and to become a sacrifice of perpetual praise to thee.

Receive me with this sacred oblation of thy precious body, which I offer to thee this day, in the presence of thy angels invisibly standing by, that it may be for mine and all the people's salvation.

2. Lord, I offer to thee all my sins and offences, which I have committed in thy sight, and that of thy holy angels, from the day that I was first capable of sin until this hour, upon thy propitious altar, that

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thou mayest burn and consume them all with the fire of thy charity, and mayest remove all the stains of my sins, and cleanse my conscience from all offences, and restore to me thy grace, which I have lost by sin, by fully pardoning me all, and mercifully receiving me to the kiss of peace.

3. What can I do for my sins, but humbly confess them, and lament them, and incessantly implore thy mercy for them?

Hear me, I beseech thee, in thy mercy, where I stand before thee, O my God.

All my sins displease me exceedingly; I will never commit them any more: I am sorry for them, and will be sorry for them as long as I live: I am willing to do penance for them, and to make satisfaction to the utmost of my power.

Forgive, O my God, forgive me my sins, for thy holy name's sake. Save my soul, which thou hast redeemed with thy precious blood.

Behold, I commit myself to thy mercy; I resign myself into thy hands.

Deal with me according to thy goodness, not according to my wickedness and iniquity.

4. I offer also to thee all the good I have, though very little and imperfect, that thou mayest make it better, and sanctify it, that thou mayest be pleased with it, and make it acceptable to thee, and perfect it more and more; and mayest moreover bring me, who am a slothful and unprofitable wretch, to a good and happy end.

5. I offer to thee also all the godly desires of thy devout servants, the necessities of my parents, friends, brethren, sisters, and all those that are dear to me; and of all such as, for the love of thee, have been benefactors to me or others; or who have desired and begged of me to offer up prayers and masses for themselves, and all that belong to them; whether they live as yet in the flesh, or whether they are now departed out of this world.

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That they all may be sensible of the assistance of thy grace, of the benefit of thy comfort, of thy protection from all dangers, and of a deliverance from their pains; and that being freed from all evils, they may with joy give worthy thanks to thee.

6. I offer up also to thee my prayers, and this sacrifice of propitiation, for them in particular who have in any thing wronged me, grieved me, or abused me, or have done me any damage or displeasure:

And for all those likewise whom I have at any time grieved, troubled, injured, or scandalized, by words or deeds, knowingly or unknowingly; that it may please thee to forgive us all our sins and offences one against another.

Take, O Lord, from our hearts all jealousy, indignation, wrath, and contention, and whatsoever may hurt charity, and lessen brotherly love.

Have mercy, O Lord, have mercy on those that crave thy mercy; give grace to them that stand in need thereof; and grant that we may be worthy to enjoy thy grace, and that we may attain to life everlasting. *Amen.*

CHAP. X.

THAT THE HOLY COMMUNION IS NOT LIGHTLY TO BE FOREBORNE.

[*Christ.*] 1. THOU oughtest often to have recourse to the Fountain of Grace, and of Divine Mercy; to the Fountain of all Goodness and all Purity; that thou mayest be healed of thy passions and vices, and be made more strong and vigilant against all the temptations and deceits of the devil.

The enemy knowing the very great advantage and remedy which is in the holy communion, strives by all means and occasions, as much as he is able, to withdraw and hinder faithful and devout persons from it.

2. For when some are preparing themselves for the sacred communion, they suffer the greater assaults from Satan.

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This wicked spirit, as it is written in Job, cometh amongst the sons of God, to trouble them with his accustomed malice, or to make them over fearful and perplexed, that so he may diminish their devotion, or by his assaults take away their faith, if haply they may altogether forbear the communion, or at least approach it with tepidity.

But there is no regard to be had to his wiles and suggestions, be they never so filthy and abominable; but all his attempts are to be turned back upon his own head.

The wretch is to be contemned and scorned, nor is the holy communion to be omitted for his assaults, and the commotions which he causeth.

3. Oftentimes also a person is hindered by too great a solicitude for obtaining devotion, and a certain anxiety about making his confession.

Follow herein the counsel of the wise, and put away all anxiety and scruple; for it hinders the grace of God, and destroys devotion.

Leave not the holy communion for every small trouble and vexation, but go quickly to confession, and willingly forgive others their offences against thee.

And if thou hast offended any one, humbly crave pardon, and God will readily forgive thee.

4. What doth it avail thee to delay thy confession for a long time, or to put off the holy communion?

Purge thyself with speed, spit out the venom presently, make haste to take this remedy, and thou shalt find it to be better for thee than if thou hadst deferred it for a long time.

If thou lettest it alone to-day for this cause, perhaps to-morrow a greater will fall out, and so thou mayest be hindered a long time from communion, and become more unfit.

With all possible speed, shake off this heaviness and sloth; for it is to no purpose to continue long in uneasiness, to pass a long time in trouble, and for these daily impediments to withdraw thyself from these divine mysteries.

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Yea, it is very hurtful to defer the communion long; for this usually causeth a great lukewarmness and numbness.

Alas! some tepid and dissolute people are willing to put off their confession, and desire that their communion should be deferred, lest they should be desired thereby to keep a stricter watch over themselves.

Ah! how little is their love of God, how weak is their devotion, who so easily put by the sacred communion?

How happy is he, and acceptable to God, who so liveth, and keepeth his conscience in such purity, as to be ready and well disposed to communicate every day, if it were permitted, and he might do it without being singular!

If sometimes a person abstains out of humility, or by reason of some lawful impediment, he is to be commended for his reverence.

But if sloth steal upon him, he must stir up himself, and do what lieth in him; and God will assist his desire for his good will, which he chiefly regards.

6. And when he is lawfully hindered, he must yet always have a good will and pious intention to communicate, and so he shall not lose the fruit of the sacrament.

For every devout man may every day and every hour receive Christ spiritually without any prohibition, and with great profit to his soul.

And yet on certain days, and at the times appointed, he ought, with an affectionate reverence, to receive sacramentally the body of his Redeemer, and rather aim at the praise and honour of God, than seek his own comfort;

For he communicates mystically, and is invisibly fed, as often as he devoutly calleth to mind the mystery of the incarnation and passion of Christ, and is inflamed with the love of him.

He that prepareth not himself, but when a festival draweth near, or when custom compelleth him thereunto, shall often be unprepared.

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Blessed is he that offereth himself up as an holocaust to the Lord, as often as he celebrates or communicates.

Be neither too long nor too hasty in celebrating, but observe the good common manner of those with whom thou livest.

Thou oughtest not to be too tedious and troublesome to others, but to keep the common way, according to the appointment of superiors, and rather suit thyself to the profit of others, than to thine own inclination or devotion.

CHAP. XI.

THAT THE BODY OF CHRIST, AND THE HOLY SCRIPTURES ARE MOST NECESSARY TO A FAITHFUL SOUL.

[*Disciple.*] 1. O SWEETEST Lord Jesus, how great sweetness hath a devout soul that feasteth with thee in thy banquet! where there is no other meat set before her to be eaten but thyself, her only beloved, and most to be desired, above all the desires of her heart.

And to me indeed it would be delightful to pour out tears in thy presence, with the whole affection of my heart, and, like the devout Magdalen, to wash thy feet with my tears.

But where is this devotion? where is this so plentiful shedding of holy tears?

Surely in the sight of thee, and of thy holy angels, my whole heart ought to be inflamed and to weep for joy.

For I have thee in the sacrament truly present though hidden under another form.

2. For to behold thee in thine own divine brightness, is what mine eyes would not be able to endure, neither could the whole world subsist in the splendor of the glory of thy Majesty

In this therefore thou condescendest to my weakness, that thou hidest thyself under the sacrament.

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I truly have and adore him whom the angels adore in heaven; but I as yet in *faith*, they by *sight*, and without a veil.

I must be content with the light of *true faith*, and walk therein till the day of eternal brightness break forth, and the shades of figures pass away.

But when that which is perfect shall come, the use of sacraments shall cease: for the blessed in heavenly glory stand not in need of the veils of sacraments.

For they rejoice without end in the presence of God, beholding his glory face to face; and being transformed from glory, into the glory of the incomprehensible Deity, they taste the *Word of God, made flesh*, as he was from the beginning, and as he remaineth for ever.

3. When I call to mind these wonders, even every spiritual comfort becomes grievously tedious to me; because, as long as I behold not my Lord openly in his glory, I make no account of whatsoever I see and hear in the world.

Thou art my witness, O God, that not one thing can comfort me, nor any thing created give me rest, but only thou, my God, whom I desire for ever to contemplate.

But this is not possible whilst I remain in this mortal life;

And therefore I must endeavour to acquire much patience, and submit myself to thee in all my desires.

For thy saints also, O Lord, who now rejoice with thee in the kingdom of heaven, whilst they were living, expected, in faith and great patience, the coming of thy glory.

What they believed, I believe; what they hoped for, I hope for; and whither they are come, I trust that I also, through thy grace, shall come.

In the mean time I will walk in faith, strengthened by the examples of thy saints.

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I shall have moreover for my comfort, and the direction of my life, thy holy books; and above all these things, thy most holy body for a singular remedy and refuge.

4. For in this life I find there are two things especially necessary for me, without which this miserable life would be insupportable.

Whilst I am kept in the prison of this body, I acknowledge myself to need two things, viz. *food and light.*

Thou hast therefore given to me, weak as I am, thy sacred body for the nourishment of my soul and body, and thou hast set *thy word as a light to my feet.—Psalm* cxviii.

Without these two I could not well live; for the word of God is the light of my soul, and thy sacrament is the *bread of life.*

These also may be called the two tables, set on the one side and on the other, in the storehouse of the *holy church.*

One is the table of the *holy altar*, having the *holy bread*, that is, the precious *body of Christ.*

The other is that of the *divine law*, containing *holy doctrine*, teaching the *right faith*, and firmly leading even within the *veil*, where is the *Holy of holies.*

Thanks be to thee, O Lord Jesus, Light of eternal Light, for the table of *holy doctrine* which thou hast afforded us by the ministry of thy servants, the prophets and apostles, and other teachers.

5. Thanks be to thee, O thou Creator and Redeemer of men, who to manifest thy love to the whole world, hast prepared a great supper, wherein thou hast set before us to be eaten, not the typical lamb, but thy most sacred body and blood; rejoicing all the faithful with thy holy banquet, and replenishing them with the cup of salvation, in which are all the delights of Paradise; and the holy angels do feast with us, but with a more happy sweetness.

6. O how great and honourable is the office of

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priests! to whom it is given to consecrate with sacred words the Lord of Majesty; to bless *him* with their lips, to hold *him* with their hands, to receive *him* with their own mouth, and to administer *him* to others.

O! how clean ought those hands to be, how pure that mouth, how holy that body, how unspotted the heart of a priest, into whom the Author of Purity so often enters!

From the mouth of a priest nothing but what is *holy*, no word but what is *good* and *profitable*, ought to proceed, who so often receives the sacrament of Christ.

7. His *eyes* ought to be *simple* and *chaste*, which are used to behold the body of Christ; his hands *pure* and lifted up to heaven, which are used to handle the Creator of heaven and earth.

Unto the priests especially it is said in the law, *Be you holy, for I the Lord your God am holy.—Lev.* xix. 20.

8. Let thy grace, O Almighty God, assist us, that we, who have undertaken the office of priesthood, may serve thee worthily and devoutly in all purity and good conscience.

And if we cannot live in so great innocency as we ought, grant us at least duly to bewail the sins which we have committed; and in the spirit of humility, and the resolution of a good will, to serve thee more fervently for the time to come.

CHAP. XII.

THAT HE WHO IS TO COMMUNICATE OUGHT TO PREPARE HIMSELF FOR CHRIST WITH GREAT DILIGENCE.

[*Christ.*] 1. I AM the Lover of purity, and the Giver of all holiness.

I seek a pure heart; and there is the place of my rest.

Make ready for me *a large upper room furnished, and I will make the Pasch with thee, together with my disciples.*—Mark xiv

If thou wilt have me come to thee, and remain with thee, purge out the old leaven, and make clean the habitation of thy heart:

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Shut out the whole world, and all the tumult of vices; sit like a sparrow solitary on the house top, and think of thy excesses in the bitterness of thy soul:

For every lover prepareth the best and fairest room for his dearly beloved; and hereby is known the affection of him that entertained his beloved.

2. Know nevertheless, that thou canst not sufficiently prepare thyself by the merit of any action of thine, although thou shouldst prepare thyself a whole year together, and think of nothing else.

But it is of my mere goodness and grace that thou art suffered to come to my table; as if a beggar should be invited to dinner by a rich man, who hath nothing else to return him for his benefits, but to humble himself, and to give him thanks.

Do what lieth in thee, and do it diligently; not out of custom, nor for necessity; but with fear, and reverence, and affection, receive the body of thy beloved Lord, thy God, who vouchsafeth to come to thee.

I am he that hath invited thee; I have commanded it to be done; I will supply what is wanting in thee; come and receive me.

3. When I bestow the grace of devotion, give thanks to thy God, not for that thou art worthy, but because I have had mercy on thee.

If thou hast it not, but rather findest thyself dry, continue in prayer, sigh and knock at the gate of mercy; and give not over till thou receivest some crumb or drop of divine grace.

Thou hast need of me, not I of thee.

Neither dost thou come to sanctify me, but I come to sanctify and make thee better.

Thou comest, that thou mayest be sanctified by me, and united to me; that thou mayest receive new grace and be inflamed anew to amendment.

Neglect not this grace, but prepare thy heart with all diligence, and bring thy beloved into thy heart.

4. But thou oughtest not only to prepare thyself by devotion, before communion, but carefully also to keep thyself therein after receiving the sacrament;

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neither is the carefully guarding of thyself afterwards less required than the devoutly preparing thyself before: for a good guard afterwards is the best preparation for again obtaining of greater grace.

For what renders a man very much indisposed, is, if he presently turns himself to seek exterior comforts.

Beware of much talk, remain in secret, and enjoy God; for thou hast him, whom all the world cannot take from thee.

I am he to whom thou oughtest to give thy whole self; so that thou mayest henceforward live, without all solicitude, not in thyself, but in me.

CHAP. XIII.

THAT A DEVOUT SOUL OUGHT TO DESIRE WITH HER WHOLE HEART TO BE UNITED TO CHRIST IN THIS SACRAMENT.

[*Disciple.*] 1. WHO will give me, O Lord, to find thee alone, that I may open my whole heart to thee, and enjoy thee as my soul desireth: and that no one may now despise me, nor any thing created move me or regard me; but that thou alone mayest speak to me, and I to thee; as the beloved is wont to speak to his beloved, and a friend to entertain himself with his friend.

This I pray for, this I desire, that I may be wholly united to thee, and may withdraw my heart from all created things: and by the holy communion, and often celebrating, may more and more learn to relish heavenly and eternal things.

Ah! Lord God, when shall I be wholly united to thee, and absorbed in thee, and altogether forgetful of myself

Thou in me, and I in thee; and so grant us both to continue in one.

2. Verily, thou art my beloved, the choicest amongst thousands, in whom my soul is well pleased to dwell all the days of her life.

Verily, thou art my peace-maker, in whom is so-

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vereign peace and true rest: out of whom is labour and sorrow, and endless misery.

Thou art in truth a hidden God, and thy counsel is not with the wicked; but thy conversation is with the humble and the simple.

O how sweet is thy spirit, O Lord, who, to show thy sweetness towards thy children, vouchsafest to feed them with the most delicious bread which cometh down from heaven!

Surely there is no other nation so great, that hath their God so nigh to them, as thou our God art present to all thy faithful; to whom, for their daily comfort, and for the raising up their hearts to heaven, thou givest thyself to be eaten and enjoyed.

3. For what other nation is there so honoured as the Christian people?

Or what creature under heaven so beloved as a devout soul, into whom God cometh, that he may feed her with his glorious flesh? O unspeakable grace! O wonderful condescension!

O infinite love, singularly bestowed upon man!

But what return shall I make to the Lord for his grace, and for so extraordinary a charity.

There is nothing that I can give him that will please him better, than if I give up my heart entirely to God, and unite it closely to him.

Then all that is within me shall rejoice exceedingly, when my soul shall be perfectly united to my God: then will he say to me, if thou wilt be with me, I will be with thee: and I will answer him, vouchsafe, O Lord, to remain with me, and I will willingly be with thee.

This is my whole desire, that my heart may be united to thee.

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CHAP. XIV.

OF THE ARDENT DESIRE OF SOME DEVOUT PERSONS TO RECEIVE THE BODY OF CHRIST.

[*Disciple.*] 1. *O! How great is the abundance of thy sweetness, O Lord, which thou hast laid up for them that fear thee.*—Psalm xxx.

When I remember some devout persons, who come to thy sacrament with the greatest devotion and affection, I am often confounded and ashamed within myself, that I approach so tepidly and coldly to thy altar, and to the table of the holy communion:

That I remain so dry, and without affection of heart; that I am not wholly set on fire in thy presence, O my God, nor so earnestly drawn and affected, as many devout persons have been, who out of a vehement desire of communion, and a sensible love in their hearts, could not contain themselves from weeping,

But with their whole souls eagerly thirsted to approach, both with the mouth of their heart and their body, to thee, O God, the living Fountain: being in nowise able to moderate or satisfy their hunger, but by receiving thy body with all joy and spiritual eagerness.

2. *O true ardent faith* of these persons, being a probable argument of thy sacred presence!

For they truly know their Lord in the breaking of bread, whose heart burneth so mightily within them, from Jesus his walk with them.—*Luke* xxiv.

Such affection and devotion as this, so vehement a love and burning, is often far from me.

Be thou merciful to me, O good Jesus, sweet and gracious Lord; and grant me, thy poor supplicant, to feel sometimes at least, in the sacred communion, some little of the cordial affection of thy love, that my *faith* may be more strengthened, my *hope* in thy goodness increased, and that my *charity*, being once perfectly enkindled, and having tasted the *manna* of heaven, may never decay

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3. Moreover thy mercy is able to give me the grace I desire, and to visit me in thy great clemency with the spirit of fervour, when it shall please thee:

For though I burn not at present with so great a desire as those that are so singularly devoted to thee; yet, by thy grace, I desire to have this same greatly inflamed desire; praying and wishing that I may be made partaker with all such thy fervent lovers, and be numbered in their holy communion.

CHAP. XV.

THAT THE GRACE OF DEVOTION IS OBTAINED BY HUMILITY AND SELF-DENIAL.

[*Christ.*] 1. THOU oughtest to seek the grace of devotion earnestly, to ask it fervently, to wait for it patiently and confidently, to receive it thankfully, to keep it humbly, to work with it diligently, and to commit to God the time and manner of this heavenly visitation, until it shall please him to come unto thee.

Thou oughtest chiefly to humble thyself, when thou feelest inwardly little or no devotion; and yet not be too much dejected, nor to grieve inordinately.

God often giveth, in one short moment, what he hath a long time denied.

He giveth sometimes in the end, that which in the beginning of prayer he deferred to grant.

2. If grace were always presently given, and ever at hand with a wish, it would be more than man's infirmity could well bear.

Therefore the *grace of devotion* is to be expected with a good hope and humble patience. Yet impute it to thyself and to thy sins, when it is not given thee, or when it is secretly taken away.

It is sometimes a little thing that hinders or hides grace from thee; if that may be called a *little*, and not rather *great*, which hindereth so great a good.

But if thou remove this same, be it small or great, and perfectly overcome it, thou shalt have thy desire.

3. For as soon as ever thou hast delivered thyself

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up to God with thy whole heart, and neither seekest this nor that for thine own pleasure, or will, but wholly placest thyself in him, thou shalt find thyself united to him, and at peace: for nothing will relish so well, and please thee so much, as the good plea sure of the divine will.

Whosoever therefore with a single heart shall direct his attention upwards to God, and purify himself from all inordinate love or dislike of any created thing, he shall be the most fit to receive grace and worthy of the gift of devotion:

For the Lord bestows his blessing there, where he finds the vessels empty.

And the more perfectly one forsakes these things below, and the more he dies to himself by the contempt of himself, the more speedily grace cometh, entereth in more plentifully, and the higher it elevateth the free heart.

4. *Then shall he see and abound; he shall admire, and his heart shall be enlarged* within him, because the *hand* of the Lord is with him, and he has put himself wholly into his hand for ever. Behold, thus shall the man be blessed that seeketh God with his whole heart, and taketh not his soul in vain.

Such a one as this, in receiving the holy eucharist, obtains a great grace of divine union; because he looks not towards his own devotion and comfort, but, above all devotion and comfort, regards the honour and glory of God.

CHAP. XVI.

THAT WE OUGHT TO LAY OPEN OUR NECESSITIES TO CHRIST, AND CRAVE HIS GRACE.

[*Disciple.*] 1. O MOST sweet and loving Lord, whom I now desire to receive with all devotion, thou knowest my weakness, and the necessity which I endure; in how great evils and vices I am immersed; how often I am oppressed, tempted, troubled, and defiled.

To thee I come for remedy; I pray to thee for

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comfort and succour; I speak to him that knows all things, to whom all that is within me is manifest, and who alone can perfectly comfort and help me. Thou knowest what good things I stand most in need of, and how poor I am in virtues.

2. Behold, I stand before thee poor and naked, begging thy grace and imploring thy mercy.

Feed thy hungry supplicant; inflame my coldness with the fire of thy love; enlighten my blindness with the brightness of thy presence.

Teach me to look upon all earthly things with disgust; to bear all things grievous and afflicting with patience; and to look upon all things created with contempt and disregard.

Lift up my heart to thee in heaven, and suffer me not to wander upon earth.

Be thou only sweet to me, from henceforth for evermore.

For thou only art my meat and drink, my love and my joy, my sweetness and all my good.

3. Oh, that with thy presence thou wouldst inflame, burn, and transform me into thyself, that I may be made one spirit with thee, by the grace of internal union, and by the melting of ardent love!

Suffer me not to go from thee hungry and dry, but deal with me in thy mercy, as thou hast often dealt wonderfully with thy saints.

What marvel, if I should be wholly set on fire by thee, and should die to myself; since thou art a *Fire* always burning, and never decaying; a *Love* purifying the heart and enlightening the understanding.

CHAP. XVII.

OF A FERVENT LOVE, AND VEHEMENT DESIRE TO RECEIVE CHRIST.

[*Disciple.*] 1. WITH the greatest devotion and burning love, with all the affection and fervour of my heart, I desire thee to receive, O Lord; as many saints and devout persons, who were most pleasing

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to thee in holiness of life, and most fervent in devotion, have desired thee, when they have communicated.

O my God, my eternal love, my whole good, and never-ending happiness, I would gladly receive thee with the most vehement desire, and most worthy reverence, that any of the saints have ever had, or could experience.

2. And although I am unworthy to have all those feelings of devotion, yet I offer to thee the whole affection of my heart, as if I alone had all those highly pleasing inflamed desires.

Yea, and whatsoever a godly mind can conceive and desire: all this, with the greatest reverence and most inward affection, I offer and present to thee.

I desire to reserve nothing to myself, but freely and most willingly to sacrifice myself, and all that is mine, to thee.

O Lord my God, my Creator and my Redeemer, I desire to receive thee this day with such *affection, reverence, praise,* and *honour;* such *gratitude, worthiness,* and *love;* with such *faith, hope,* and *purity,* as thy most holy Mother, the glorious Virgin Mary, received and desired thee, when she humbly and devoutly answered the angel, who declared to her the mystery of the incarnation: *Behold the handmaid of the Lord; let it be done unto me according to thy word.*—Luke i.

3. And as thy blessed fore-runner, the most excellent among the saints, John the Baptist, in thy presence leaped for joy through the Holy Ghost, whilst he was yet shut up in his mother's womb, and afterwards seeing Jesus walking amongst men, humbled himself exceedingly, said, with devout affection, *The friend of the Bridegroom, that standeth and heareth him, rejoiceth with joy for the voice of the Bridegroom.*—John iii. So I also wish to be inflamed with great and holy desires, and to present myself to thee with my whole heart.

Wherefore I here offer and present to thee the excessive joys of all devout hearts, their ardent affections, their ecstasies and supernatural illuminations,

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and heavenly visions; together with all the virtues and praises which are or shall be celebrated by all creatures in heaven and earth, for myself, and all such as are recommended to my prayers, that by all thou mayest be worthily praised and glorified for ever.

4. Receive my wishes, O Lord my God, and my desires of giving thee infinite praise and immense blessing; which, according to the multitude of thy unspeakable greatness, are most justly due to thee.

These I render, and desire to render thee, every day and every moment; and I invite and entreat all the heavenly spirits, and all the faithful, with my prayers and affections, to join with me in giving thee praises and thanks.

5. Let all people, tribes, and tongues, praise thee, and magnify thy holy and sweet name, with the highest jubilation and ardent devotion.

And let all who reverently and devoutly celebrate thy most high sacrament, and receive it with full faith, find grace and mercy at thy hands, and humbly pray for me, a sinful creature.

And when they shall have obtained their desired devotion and joyful union, and shall depart from thy sacred heavenly table, well comforted, and wonderfully nourished, let them vouchsafe to remember my poor soul.

CHAP. XVIII.

THAT A MAN BE NOT A CURIOUS SEARCHER INTO THIS SACRAMENT, BUT AN HUMBLE FOLLOWER OF CHRIST, SUBMITTING HIS SENSE TO HOLY FAITH.

[*Christ.*] 1. THOU must beware of curious and unprofitable searching into this most profound sacrament, if thou wilt not sink into the depth of doubt.

He that is a searcher of Majesty, shall be oppressed by Glory.—Prov. xxv.

God is able to do more than man can understand.

A pious and humble inquiry after *truth* is tolerable, which is always ready to be taught, and studies to walk in the sound doctrine of the Fathers.

2. Blessed is that simplicity that leaveth the difficult ways of dispute, and goeth on in the plain and sure path of God's commandment.

Many have lost devotion, whilst they would search into high things.

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It is *faith* that is required of thee, and a *sincere life*; not the height of *understanding*, nor diving deep into the mysteries of God.

If thou dost not understand nor comprehend those things that are under thee, how shouldst thou comprehend those things that are above thee.

Submit thyself to God, and humble thy *sense to faith*, and the light of knowledge shall be given thee, as far as shall be profitable and necessary for thee.

3. Some are grievously tempted about faith and the sacrament; but this is not to be imputed to them, but rather to the enemy.

Be not thou anxious, stand not to dispute with thy thoughts, nor to answer the doubts which the devil suggests; but believe the words of God, believe his saints and prophets, and the wicked enemy will fly from thee.

It is often very profitable to the servants of God to suffer such things:

For the devil tempteth not unbelievers and sinners, whom he already surely possesseth; but the faithful and devout he many ways tempteth and molesteth.

4. Go forward, therefore, with a sincere and unbounded faith, and with an humble reverence approach to this sacrament; and whatsoever thou art not able to understand, commit securely to God, who is *omnipotent*.

God never deceiveth; but he is deceived that trusts too much in himself.

God walketh with the simple, and revealeth himself to the humble; he giveth understanding to the little ones, openeth the gate of knowledge to pure minds, and hideth his grace from the curious and proud.

Human reason is weak, and may be deceived; but true faith cannot be deceived.

5. All reason and natural search ought to follow faith, and not to go before it, nor oppose it.

For faith and love are here predominant, and work by hidden ways in this most holy and superexcellent sacrament.

God, who is eternal and incomprehensible, and of infinite power, doth great and inscrutable things in heaven and earth, and there is no searching out his wonderful works.

If the works of God were such as might be easily comprehended by human reason, they could not be called wonderful and unspeakable.

10 JA 67

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